

THORNTON'S ARABIC SERIES
VOLUME I

ELEMENTARY ARABIC
A GRAMMAR

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ELEMENTARY ARABIC

A GRAMMAR

BY

FREDERIC DU PRÉ THORNTON

being an abridgement of

WRIGHT'S ARABIC GRAMMAR

to which it will serve as a table of contents

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PREFACE.

FREDERIC DU PRE THORNTON was born in 1841 at Wendover in Buckinghamshire, where his father, the Rev. Spencer Thornton, was Vicar, and received his education at Brighton College. He commenced the study of Arabic in 1880, when he first visited Egypt and Palestine, following the method which he recommends in his *First Reading-Book*, namely, "to begin by reading aloud, from a book fully pointed, with a Moslem who is accustomed to recite the Qur'an (Corân) in public prayer." From 1880 to 1892 he was almost continually in the East. As Mrs Thornton, who accompanied her husband on all his journeys, writes to me:— "He was very quick at languages and thought much of correct pronunciation, so that during several visits to Egypt he had one of the students from the University Mosque al Azhar, Cairo, to read Arabic with him. His whole thoughts and time were given up to his projected Series, and especially to the Arabic Grammar, as he found so many in Egypt, Army officers and missionaries, who did not care to go to the expense or labour of learning the larger and more difficult Grammars. We visited twice the Jebel Haurân, the ancient Bashan of the Bible, and found it a most interesting country to travel in, and the Druse people very hospitable, especially to the English. My husband's idea in visiting India was to find out about the Moslems there, and whether they spoke Arabic much amongst themselves, which does not seem to be the case. It is only used there as the Sacred Language." Mr Thornton was acquainted with most of the leading Arabists in this country—Professor William Wright, a portion of whose *Arabic Reading-Book* (Williams and Norgate, 1870)

he read with the author; Professor W. Robertson Smith, Professor Ion Keith-Falconer, Sir Charles Lyall, Professor D. S. Margoliouth, and others. My friendship with him began, I think, in 1895 or a little afterwards, and we corresponded pretty regularly until his death, which took place in January 1903, besides meeting now and then to talk over the work on which he was engaged. I have pleasant recollections of the hospitality shown to me by Mr and Mrs Thornton on several occasions when I stayed with them at Westgate-on-Sea, as well as of the enthusiasm with which Mr Thornton would discourse on his favourite topics. Few can have known Wright's Grammar so perfectly as he did, and though the present volume bears witness to his minute accuracy and to the systematic thoroughness with which he entered into the smallest details of exposition, only those whom he consulted or who helped him in his work can have any conception how much thought and labour it cost him to produce. He was trying to improve it almost to the last day of his life.

This volume, however, does not stand by itself. It was Mr Thornton's intention to compile and publish an Arabic Series, based on the Corân, which should enable the learner to get a good working knowledge of the language without the necessity of constantly referring to other books. Of this projected Series he left two volumes already printed and in private circulation, *viz.* the present abridgement of Wright's Grammar and a First Reading-Book consisting of certain extracts from the Corân together with a Grammatical Analysis and Glossary. Subsequently he determined to enlarge the latter volume by adding to it some fifty pages of Wright's *Arabic Reading-Book*, which had nearly run out of print; and at his request I compiled a Glossary for this

additional matter. It was passing through the press when its progress was interrupted by Mr Thornton's untimely death.

Fortunately, the scheme which he had so deeply at heart is to be carried out in its entirety, as far as another hand may be capable of executing his design; and since Mrs Thornton has entrusted me with the task of editing and completing the Series, I will briefly indicate the plan of the whole before proceeding to speak of the first volume in particular.

Thornton's Arabic Series will be published by the Cambridge University Press and will consist of four (or possibly five) volumes entitled as follows.

I. *Elementary Arabic: a Grammar.*

II. *Elementary Arabic: First Reading-Book.* This will contain selected passages from the Corân, *viz.* Ch. 1, Ch. 11 256, Ch. VII 52 to 62 and 101 to 170 inclusive, also Ch. LXIV; the text of a portion of Wright's *Arabic Reading-Book*, namely, pp. 13 to 64, beginning with "Stories of Arab Warriors" and ending with "The Escape of 'Abd al Rahmân the Umâiyad from Syria into Spain"; a Grammatical Analysis of the above-mentioned Corânic texts; and finally a full Glossary.

III. *Elementary Arabic: Second Reading-Book*, containing passages from unpublished MSS. (or, at least, such as have not been previously edited in Europe).

IV. *Elementary Arabic: Third Reading-Book*, which will probably comprise the whole of Wright's *Arabic Reading-Book* from p. 64 to the end.

The plan thus sketched departs from Mr Thornton's only in one comparatively trivial point. Instead of providing each volume with its own glossary, he contemplated a single Dictionary giving all the Arabic words contained in the three Reading-Books. There is indeed much to be said for this arrangement, by which a good deal of repetition would be avoided, but practical considerations seem to require that the First Reading-Book at any rate should be self-sufficing. With regard to the Second and Third Reading-Books the case is different, and I am inclined to think that they should not have separate glossaries. In this event a Dictionary such as Mr Thornton contemplated will form the fifth volume of the Series. Any suggestions as to the course which should be followed in this matter and also as to the scope of the Second Reading-Book, that is to say, what principle of selection would be most advantageous, will be gratefully received.

I now come to *Elementary Arabic: a Grammar.*

Concerning its origin I may quote Mr Thornton's own words appended by way of conclusion to the edition which was printed in 1900 by Messrs Stephen Austin of Hertford for private circulation.

"In the year 1885 I consulted Professor W. Robertson Smith about the possibility of there being written an elementary Grammar of Arabic capable of serving as introduction to Wright's masterly, but to beginners somewhat perplexing, book*; to which enquiry he made reply, 'There are two

* A Grammar of the Arabic Language translated from the German of Caspari and edited with numerous additions and corrections by W. Wright, LL.D., late Professor of Arabic in the University of Cambridge. Third edition revised by W. Robertson Smith, late Professor of Arabic in the University of Cambridge, and M. J. de Goeje, Professor of Arabic in the University of Leyden. Cambridge: at the University Press, 1896.

difficulties: to know what to put in, and to know what to leave out.' Ten years later I determined to make the attempt, 'putting in' all required by the grammatical analysis (then as now in manuscript) of my *First Reading-Book* and, so far as could be, 'leaving out' everything else; for I supposed that a rule would only be needed, if the Reading-Book's Arabic text afford an example in illustration; and I hoped by retaining Wright's section numbers that my abridgement might become a table of contents to his Grammar. I had supplied lists of omissions to Professors W. R. Smith and de Goeje with a view to their being remedied in the forthcoming 3rd edition; and such omissions as I subsequently discovered have been placed in this book under the heading of 'Note,' so that my trivial additions stand markedly apart from (my abridgement of) the scholarly text."

Mr Thornton then goes on to speak of his *Elementary Arabic: First Reading-Book*, to which reference has been made above, calling attention to the fact that all its words appear singly in Parts I and II of the Grammar, and all recur later in phrases to illustrate syntax. As he observes, "it may be said to supply almost without exception my Grammar's examples." The remainder of his Conclusion I will quote entire.

"From a biographical sketch of M. S. de Sacy written in October 1895 by Professor Hartwig Derenbourg, Titulaire de la chaire de Silvestre de Sacy à l'École spéciale des langues orientales vivantes, I borrow the following:

La grammaire arabe de Caspary, le livre de classe qui, depuis 1848, n'a pas cessé d'être mis entre les mains des élèves dans des rédactions latine (1848), allemande (1859, 1866, 1876, et

1887), anglaise (1862 et 1874) et française (1880), tient le milieu entre les tendances des deux rivaux. "Elle s'appuie, dit M. Fleischer, sur Sacy et Ewald, et cherche seulement, avec quelques rectifications et additions que j'ai fournies, à réunir les qualités de l'un et de l'autre.... La grammaire de l'ancien arabe ne progressera vraiment d'une manière sensible que le jour où, d'un côté, on comparera et appréciera avec une balance de précision les philologues orientaux répartis dans les diverses écoles, et où, d'autre part, l'on soumettra les matériaux accumulés dans leurs plus excellents traités à une enquête approfondie dirigée dans le sens de notre linguistique."

Dans cette dernière direction, c'est à peine si nous avons dépassé la première étape, franchie d'un seul bond par le jeune Ewald, alors presque à ses débuts. L'édition anglaise de Caspari, par M. William Wright, ouvre seule quelques échappées sur l'horizon encore incertain de la philologie sémitique comparée. La *Grammaire de la langue arabe* qui, dans ses diverses transformations, continue à porter le nom de Caspari, se recommande et a réussi surtout à cause de son ordonnance harmonieuse: point de dérogations au plan général, chaque règle à sa place, pas de redites, pas de doubles emplois, une sobriété dans les tours de phrase n'excluant pas la clarté, une clarté obtenue sans redondances oiseuses et sans vaines amplifications. C'est un peu terre à terre, et cela manque d'essor; mais si l'imagination n'y trouve pas son compte, la raison est pleinement satisfaite par ce Lhomond de la langue arabe.

"Charles François Lhomond died in 1794 at the age of 67, having been maltreated by Parisian revolutionists, perhaps because of his writing in defence of Catholic faith as understood by him. His chief claim to posthumous fame lies in his devotion to the work of compiling elementary books and it is in this respect that his name may be conferred on those who do likewise. My readers will thank me for putting before them Professor Dercenbourg's eloquent appreciation of the Grammar

still called by Caspary's name, to the praise of which I heartily subscribe. Wright has, however, carried matters further, for the glimpses of Semitic philology mentioned above, together with much more, have been published by Robertson Smith in Wright's *Comparative Grammar*; and since 1895 Professor de Goeje has bestowed upon the world of Semitic letters a boon, for which we cannot be too thankful, by devoting his valuable time and known scholarship to the work of enabling Cambridge University Press to issue a 3rd Edition of Wright's *Arabic Grammar*: it is this which I have abridged.

"Much thanks are due from me to kind helpers more numerous than can be mentioned, but I must especially single out the Rev. G. W. Thatcher of Mansfield College, Oxford, without whose efficient assistance I might well have found it impossible to thread the mazes of Arabic syntax."

In preparing this new edition of Mr Thornton's Grammar I have incorporated some additions and corrections which I found in his interleaved copy of the last edition, and have added an abstract of §§ 191 to 230 in Wright's Grammar, which treat of Prosody. Mr Thornton omitted these sections on the ground that they were not needed for his *Elementary Arabic: First Reading-Book*, but he would undoubtedly have supplied the deficiency in view of the enlarged issue of that book, which has been described above and which will shortly be published as the second volume of this Series. I have also removed some references in the Grammar to the original edition of the First Reading-Book, giving the corresponding references to the Corân instead. In other respects I have made as few alterations as possible, since I know that Mr Thornton had pondered every word of his work over and over again and that he took infinite pains to secure the clearest and most concise expression.

It must be borne in mind that the author of this work intended it to be used side by side with his First Reading-Book, for which it is specially adapted and from which nearly all its examples are drawn. He regarded the one book as the complement of the other and even, I think, disliked the idea of their being sold separately. I hope, therefore, to bring out the enlarged First Reading-Book with as little delay as my other engagements permit, and I would strongly recommend all students of the Grammar to acquire the companion volume. At the same time it would, in my opinion, have been a mistake to limit the use of the Grammar to purchasers of the Reading-Book. The Corân, whence most of its examples are derived, is accessible to everyone, and the Grammar itself has the peculiar merit of serving as an introduction to Wright's masterly work. The reader will note that Wright's second volume begins at § 1, which corresponds with § 401 in Mr Thornton's abridgement.

It only remains to thank Mrs Thornton and Sir Charles Lyall, whom I consulted before writing this Preface, for the kind help which they have given me.

REYNOLD A. NICHOLSON.

July, 1905.

NOTE.

In the present reprint a few errors have been corrected, and the paradigm of the verb has been supplemented by three Tables containing the *nomina agentis*, *nomina patientis*, and *nomina verbi* of derived forms of verbs with *س* or *ع* as one of their radicals.

R. A. N.

July, 1930.

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ADDENDA

§ 27. **لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ.** The reference is to Corân, Sûrah lxiv. verse 1.

§ 28. **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.** The reference is to Corân, Sûrah lxiv. verse 1.

§ 43, Rem. c. **جَاءَنَا بِ**. The reference is to Corân, Sûrah vii. verse 134.

§ 470. Add, Rem. f. **مَا** is often inserted after **عَنْ**, **مِنْ**, and **بِ** without affecting their regimen and is then called **مَا الْزَّائِدَةُ** *the superfluous mā* (see § 353*).

PART I.

ORTHOGRAPHY AND ORTHOËPY.

1. Arabic is written from right to left with twenty-eight letters, all consonants; three of which, however, are also used as vowels. In modern alphabetical order they range as follows, each with the equivalent employed by Wright's *Arabic Grammar*: the second equivalent (if any) is from *Elementary Arabic: First reading book*; being easier for beginners, as Dr Wright discards digraphs, i.e. two letters for the representation of one sound.

NAME	EQUIVALENT	SEPARATE	CONNECTED		
			INITIAL	MEDIAL	FINAL
أَلْفٌ		ا	ا	ا	ا
بَاءٌ	b	ب	ب	ب	ب
تَاءٌ	t	ت	ت	ت	ت
ثَاءٌ	t, th	ث	ث	ث	ث
جِيمٌ	g, j	ج	ج	ج	ج
حَاءٌ	h	ح	ح	ح	ح
خَاءٌ	h, kh	خ	خ	خ	خ
دَالٌ	d	د	د	د	د
ذَالٌ	d, dh	ذ	ذ	ذ	ذ
رَاءٌ	r	ر	ر	ر	ر

GR.

NAME	EQUIVALENT	SEPARATE	CONNECTED		
			INITIAL	MEDIAL	FINAL
زَاءٌ	z	ز	ز	ز	ز
سَينُ	s	س	س	س	س
شِينُ	š, sh	ش	ش	ش	ش
صَادُ	ṣ, ṣ̄	ص	ص	ص	ص
ضَادُ	ḍ	ض	ض	ض	ض
طَاءُ	ṭ	ط	ط	ط	ط
ظَاءُ	ẓ	ظ	ظ	ظ	ظ
عَينُ	‘	ع	ع	ع	ع
غَينُ	ğ, gh	غ	غ	غ	غ
فَاءُ	f	ف	ف	ف	ف
قَافُ	k, q	ق	ق	ق	ق
كَافُ	k	ك	ك	ك	ك
لَامُ	l	ل	ل	ل	ل
مِيمُ	m	م	م	م	م
نُونُ	n	ن	ن	ن	ن
هَاءُ	h	ه	ه	ه	ه
وَاءُ	w	و	و	و	و
يَاءُ	y	ي	ي	ي	ي

REM. a. ا following ج forms ي lâm 'alif which is sometimes reckoned as a letter.

REM. e. ا, و, ي, are called حُرُوفُ الْعِلْمِ the weak letters.

2. The orthoëpy, i.e. correct pronunciation, of Arabic consonants is most easily acquired by learning from a Moslem to read the Corân aloud. With the exception of minute and insignificant divergencies this Corânic pronunciation is in theory identical nearly* everywhere, though in India, and probably in countries still more remote from Arabia, its distinctness has fallen off, and the sound of some letters, notably غ and خ, is lost. Further, the Corân's vowelling is beyond dispute; and this is of more advantage to beginners than they are at first capable of recognizing; vowel-signs exist, and are used, for purposes of grammar rather than to aid colloquial pronunciation. Slight indications only as to Corânic pronunciation can here be given, together with an explanation of the transliteration to be employed.

b }
 r } are pronounced as in English, but r must be trilled and h
 f } distinctly uttered, however placed: thus مَهْدِيٰ mahdiy *one*
 l } *led aright* almost mahdiy, and وَجْهٌ wajh *face* like wajh.
 m }
 h }
 t } sharper than in English, and with the tongue's tip, to
 d } distinguish them from
 t } pronounced with broad of tongue, the tip being held against
 d } the lower teeth.

* A Turkish 'imâm will pronounce certain letters as in Turkish; thus kyâmil for كَامِل kâmil *one who is perfect*.

- th as in thorn, thump; but th as in goatherd, lighthouse.
- j is pronounced (i) j as in John Jim Jack at al Azhar (the famous Cairo University), but (ii) at the mosques of Damascus, Tunis and Algiers j as s in usual, measure, vision, and as z in azure, and j in adjoin, adjective, adjacent, bijou, and g in lodge, prestige, singe. The former sound is represented by Frenchmen with dj and by Germans with dsch; if now we double ج thus سَجَدَ a *prayer-carpet*, it is easy to say sajjâdah or sajjâdah, but not sajjâdah: the French j of bijou is therefore more convenient. Turks however pronounce this letter as j, and (iii) most Egyptians colloquially as the g of go, which last is the sound given in Hebrew.
- h can only be learned by ear: beginners must use h until they catch the sound.
- kh has long been employed by Anglo-Indians for the final sound, harshly said, of lough, loch; gh being required for غَيْنِ ghain, and ch wanted in Persian etc. for the final consonant of beach, which were best transcribed bie, i.e. with the Italian e in dolce: kh must sound as in blockhouse, thickheaded. Be it observed that خ is not a k but an h, which cannot in Hebrew writing be distinguished from غ.
- dh is as th in though, thee, this; being as δ of modern Greece: but dh as in bedhangings, adhesion.
- z is strictly th said far back: but usually as z pronounced with the tongue's tip pressed against the lower teeth; then z must be sounded sharply to make a distinction.
- s sounds as in kiss: مُسْلِمٌ Moslem (quasi-moslem) is muslim

the first syllable of which resembles that of muzzle -im neither in vowel nor consonant. If hissed with the tongue's tip s contrasts with

- q which must be pronounced further back, and with broad of tongue.
- sh as in shore, wash; but sh as in mishap. For sh the French use ch and Germans sch, which last represents in Dutch سخ skh.
must be learnt by ear. The arrangement of throat is the same as that required for h, but without aspirate. To mimic baby camels is best of all; otherwise one must repeat words in which عَيْن 'ain occurs between two vowels, as فَعَلَتْ فَعَلْتَ فَعَلْتَ فَعَلْتَ, etc. (see § 369, Table 1).
- gh is the sound of gargling; but gh as in foghorn with the Persian گ gâf, thus گ gh.
- q in Arabia is commonly pronounced as g in go, and so may be said at first; but the student will learn to harden g in the direction of k, and must sound
- k very sharply in contrast. No one who can recite the Corân like a Moslem at mosque will confuse گ and ڦ as do uninstructed Europeans.
- n as in English, ڦ nk being as in sank, sink; but نب nb sounds mb, thus مِنْبَر, a pulpit, called mimbar.
- w { are always consonants, as وزیر wazîr burden bearer, سوَاكِن sawâkin (Souakim) female inhabitants, یُوسُف yûsuf Joseph;
- y { but, as these three examples show, ی و are frequently letters of prolongation (see § 6).

ه representing ئ and ئ is sounded as h when final, and as t when followed by a vowel: it is called مربوطة تاءٌ تاءٌ tā' marbūtah tied, as distinguished from ت t, ممدودة تاءٌ تاءٌ tā' mamdūdah stretched (see § 294 rem. b)

4. The vowels and diphthongs are as follows:—

أ	ا	as vowel sound in aunt, wan, thumb, hat.				
إ	ي	،،، pin, bit, gift.				
ئ	و	،،، push, bull, mustache.				
ئ	ا	،،، father, hard.				
ي	ي	،،، keep, beach, chief, seize.				
و	و	،،، moon, rule, blue, you.				
ي	اى	،،، aisle, my, buy, sigh, die, I.				
و	او	،،، thou, how, bough.				
ي	ا	is as ا.				
ئ	ان	tanwin of fathah } ئ	ين	،،، kasrah } (see § 8).		
ئ	ون	،،، dammah } ئ	ان	،،، as an, but in pause as ا } (see § 27). ئ	ان	،،، as an, but in pause as ا }

REM. a. The three Arabic words above are names of the vowel-marks, the corresponding sounds being called قافٌ، سينٌ and ضمٌ.

REM. b. A vowel is called حركة a motion, its mark being termed شكل form or figure, plural أشكال and شعوٌل. Hence a consonant when followed by a vowel is said to be متحركة in motion.

5. When the Corân is recited, each letter, whatever its relative position, in theory represents the same sound; but in practice certain consonants somewhat modify adjacent vowels, for instance ق ط ض ص cause â, following one of them, to be sounded like the Scandinavian å, which we represent variously in nor, saw, war, hall, wrath, ought, caught. As to the many jargons which constitute colloquial Arabic, they show divergencies too material to be learnt from any book: pronunciation of each of these spoken dialects (they are unwritten) is easy to an Englishman who can read aloud the Corânic extracts of *Elementary Arabic: First reading book* uttering the consonants like a Moslem at mosque; but it must be acquired by ear at the particular locality simultaneously with all eccentricities of vocabulary and grammar*.

6. The long vowels â, i, û are indicated (see § 4) by marking the corresponding short vowels before ى, و, and ي respectively, which are then called حُرُوفُ الْمُدِّ *letters of prolongation*.

REM. a. In certain common words â is indicated merely by fathâh; as اللّٰهُ, etc., which should properly be written with the perpendicular fathâh, thus اللّٰهُ هُرُونُ God, Aaron, the merciful, لَكُنْ the heavens, لَقِيَةُ الْمَسِّوَاتُ the resurrection, but, لَكْنُ this etc.: the words ثَلَاثَةُ هَذَا thirty, ذَلِكُ that,

* Attempts have been made to print the Maltese dialect of Arabic in Roman character at Valetta, and by the Bible Society in London, but in neither case does the work betray a knowledge of philology. Far more scholarly is the following book, which will be found most useful on the Lower Nile:—“The Modern Egyptian Dialect of Arabic. A Grammar, with Exercises, Reading-Lessons and Glossaries, from the German of Dr K. Vollers. With numerous additions by the Author. Translated by F. C. Burkitt, M.A., Trinity College. Cambridge: at the University Press, 1895.”

ئَمَانُونَ ثَمَانِيَّةٌ *eight*, إِسْرَائِيلُ إِسْرَائِيلُ *Israel* are also written defectively, thus ٌمُّنَوْنَ ثَمَانِيَّةٌ, ٌلَّوْنَ ثَمَانِيَّةٌ, ٌلَّوْنَ إِسْرَائِيلُ and ٌلَّوْنَ ثَمَانِيَّةٌ.

7. Fathāhī before ي and و forms the diphthongs ai and au (see § 4). Colloquial pronunciation, however, frequently gives ai as ei in vein, reign, neighbour, thus شَيْخٌ as sheikh *elder, chief*, بَيْتٌ as beit *house, family, verse*, اِثْنَيْنِ (oblique case of اِثْنَانِ) as ithnein *two*.

NOTE. The vowel sound in vein were better represented by ê, whereas ي — ai should remain a diphthong as in the French word pays (nearly) pê in contrast to the French letter p (nearly) pê.

REM. a. A superfluous ل is written after و at the end of certain verbal forms: it is useful in manuscript to prevent the و seeming separate and so being mistaken for و *and*.

REM. b. At the end of a word ي following upon fathāhī (i.e. a see § 4) is pronounced as ل — â, so that عَلَى 'ala *upon* and عَلَى 'alâ *to be high* scan the same. When in this position ل and ي are called الْأَلِفُ الْمَقْصُورَةُ the 'alif that can be abbreviated, because they are shortened in pronunciation if followed by a connective 'alif (see § 18); thus عَلَى اللَّهِ 'ala 'Allâh *upon God* and God has ascended are both in pause (see § 27) pronounced 'alallâh. The interposition of hamzâhī (see § 15) prevents this waqf union, thus عَلَّا لَدِينِ 'alâ'u-l dîn (*Aladdin*) *the sublimity of religion*. The 'alif maqṣûrahî, however written, is quiescent (see § 9 rem. a) as also are و of و — au and ي of ي — ai. When attached to tanwin, radical final 'alif is quiescent, thus لَّوْ a stick (see § 212 b); but it is also maqṣûrahî in الْحَصَّا the stick.

REM. c. If a pronominal suffix be added to a word ending in **ى** as **نَرَى** *we see*, the **ى** is sometimes retained, but more often is changed into **ا** as **نَرَيْكَ** or **نَرَاكَ** (all pronounced) *narâka we see thee*.

REM. d. Some words ending in **ةِ** **âh** may be written **وَةِ** or **زَكْوَةِ** as **حَيَاةِ** *life*, or **صَلَوةِ** *prayer*, or **زَكْوَةِ** **صَلَوةِ** **حَيَاةِ** *alms*: further we find **ةِ** or **يَةِ** for **ةِ** in the loan word **تُورَىْتَةِ** *Old Testament*.

8. Marks of the short vowels when doubled at the end of a word (see § 4) are pronounced thus **ان**, **ين**, **ون**, which is called **تَنْوِينٌ** *tanwinun adding of the letter nûn*.

REM. a. Tanwin of fatħâlî takes **ا** after all consonants except **ه**, as **بَابَ** *gate*, but **سَنَّةِ** *drowsiness* (see § 308). When preceding **ي** it requires no **ا** as **هُدَىِ** *guidance*. Notwithstanding this 'alif, the vowel is short: thus bâbâñ (not ân), but in pause (see § 27) bâbâ. We transliterate **بَابَ** bâbâñ and **سَنَّةِ** sinâhâñ, but ân and an are pronounced alike; except in pause, when an is not heard, whereas ân sounds as a. In pause sinâhâñ is read sinah (see end of § 2).

The following orthographic signs are also in use:

9. Sukûn *rest* **ـ** is placed over the final consonant of all shut syllables (see § 25).

REM. a. A consonant which has no following vowel is called **حُرْفٌ سَاكِنٌ** *a quiescent letter* (see § 4 rem. b).

REM. b. Letters that are assimilated to a following letter, which receives in consequence tashdîd (see § 11), are retained

in writing but are not marked with sukûn; thus **اللغة** *the language*, **أرط** pronounced 'arattu (see § 14 c).

10. When part of a diphthong **ي** and **و** take sukûn, but this sign is very unusual over a 'alif maqûrah (see § 7 rem. b) or other letter of prolongation.

11. **Tashdid strengthening** **ـ** is marked over a double consonant and the letter's repetition saved; thus **بدل** *baddala to substitute*, **كُل** *al kullu the whole*.

REM. c. Hamzah (see § 15) may be doubled and take **tashdid**, thus **سَأَلَ** *sa'alun a mendicant* from **سَأَلَ** *sa'ala to ask*.

14. The euphonic **tashdid** follows a vowelless consonant, which, though expressed in writing, is passed over in pronunciation, in order to avoid a harshness of sound, and assimilated to a following consonant. It is used:—

(a) With the letters **ن ل ظ ط ض ص ش س ز ر ذ د ث ت** after **آل** *the* (see § 345).

REM. a. These letters are called **الحُرُوفُ الشَّمْسِيَّةُ** *the solar letters* because **شَمْسٌ** *sun* begins with one of them, and for an analogous reason all other consonants are called **الحُرُوفُ الْقَمَرِيَّةُ** *the lunar letters* from **قَمَرٌ** *moon*.

(b) With the letters **ي و م ل ر** after **ن** with sukûn, as **كِتَابٌ مُبِينٌ** *from his Lord, a perspicuous book*, which are read mirrabbîhi, kitâbummubinun. The **n** of the words **أَنْ عَنْ مِنْ** is often not written when they are combined with **لَا** or **مَا**.

REM. b. We may write لَا or أَنْ لَا or أَلَا *that not*, and لَا! for إِنْ لَا *if not*; but عَمَّا *from what* is better so written for مَا أَنْزَاهَهُ إِنْ مَا *if with it* redundant mā (see § 353*).

(c) With the letter ت after ض ذ د ث in certain parts of the verb, as أَرَدْتُ *I wished*: this practice is, however, more than questionable.

REM. b. If the verb ends in ت it naturally unites with a second ت, as نَبَثْتُ *nabbattu* *I sowed* or *planted* for نَبَثَتْ *nibathat*.

15. Hamzah compression (*of upper part of windpipe*) —, to which a 'alif most commonly serves as عَمَادٌ 'imād *support*, may almost be reckoned by Europeans as the alphabet's initial consonant. It is equivalent to the French h aspirée (which to English sense is not, except in Normandy, sounded), and it may be heard between the two words le onze and between la onzième. If our own definite article be pronounced before a vowel as before a consonant, we can only prevent liaison by employing hamzah; thus thô 'orange (ö as e in the book). Arabs would transcribe a nice house anaishaus but an'aishaus for an ice house.

REM. a. When a connective 'alif (see § 18) requires vowelisation, the vowel mark is better written without hamzah, thus أَلِ the, إِنْ son (see § 19 rem. d).

REM. c. Hamzah is marked between ة and sukūn or the following vowel; but we find مَلَكَهُ his chiefs, حَاسِبَهُ abject, and even بَسَهُ grievous.

REM. *d.* Hamzah is most perceptible in the middle of a word as **أَلْقَرَانُ** for (see § 23) **الْقُرْآنُ** al qur'ānu (not qurānu) *the Corán*.

REM. *e.* Hamzah and 'alif are called **الْأَلْفُ الْمُقْطَعُ** *the 'alif of severance*.

16. We have spoken in the preceding section of 'alif serving most commonly as 'imād to hamzah; in certain circumstances this position may be taken by و or ي, the latter appearing without dots (see §§ 131 et seq., 238, 240, 316 *d* and 361 *a* rem.), thus مُنْشِئٌ *producer*.

17. Hamzah alone, instead of و ! or ي, is written,

(a) always at a word's end, after sukūn or a letter of prolongation, as جَاءَ *he came*, سُوْءٌ *evil*, مَسِيْحٌ *a coming*, ظَرِيْحٌ *thirst*; and in the middle of a word after 'alif of prolongation provided the hamzah bears fathah as acc. أَعْدَاءَكُمْ *your enemies*, but nom. أَعْدَائُكُمْ *enemies*, dep. أَعْدَائِكُمْ.

NOTE. For مَجِيَّهُ *sw. of coming* see § 22, and for مَجِيَّهُ *sw. of coming* see § 23 rem. *c*.

(b) frequently in the middle of words after و or ي of prolongation and after sukūn, as سُوْءَيْهَ *a mischief* for سُوْءَى *a mischief* for سُوْءَى *wish for* يَسْأَلُ *he asks for*; also after kasrah and dammah before و or ي of prolongation; خَاطِيْئُنَ *sinners* for رُؤُوسُ *heads* for رُؤُوسُ *sinners*. Sometimes it is improperly placed over the letter of prolongation, as خَطِيْئَةٌ *for* خَطِيْئَةٌ *sin*.

REM. *b.* Hamzah may under certain circumstances be changed

into a weak letter, as مِيَّةٌ for مِيَّةٌ (see § 325 rem. a), نَبِيٌّ for نَبِيٌّ prophet, فَيْ for رَأْسٌ shade, رَأْسٌ for رَأْسٌ head, بَيْرٌ for بَيْرٌ a cistern, إِلَهٌ for إِلَهٌ gods, آمَنَّا for آمَنَّا we believed.

NOTE. For مُشَيَّقَةٌ, سُوَعَى see § 23, and for آمَنَّا آمَنَّا rem. c.

REM. c. The name دَائِدٌ David is always pronounced dâ'âd however it may be written.

18. Some Arabic words begin with connective 'alif over which is marked waçlah sign of union ۚ, hereinafter transliterated by hyphen, because the word and its predecessor are spoken as one ; thus عَبْدُ اللَّهِ 'abdu -llâhi servant of God, وَادْعُوهُ wa -d'âhu and call ye upon Him.

19. Elision takes place to form the union

(a) with the vowel of الْ the, as يَوْمُ الْيَمِينِ the day of the judgment.

NOTE. As regards آلَنِي see § 347.

(b) in regular Imperatives of the first form, as قَالَ أَصْبِرْ he said, Be patient ; instead of أَصْبِرْ.

(c) in certain derivatives belonging to the seventh and following forms of the verbs (see § 35), as وَأَنْقَلَبُوا and they were changed ; instead of اَنْقَلَبُوا.

(d) in اِبْنُ son, اِثْنَانِ two, اِمْرَأَهُ a woman, اِسْمُ name, and a few other nouns.

REM. c. In most of these words the 'alif and vowel are prosthetic, i.e. prefixed to a vowelless initial consonant for the sake of euphony (see § 26).

REM. *d.* It is obviously an error to begin a sentence with $\mathring{ا}$: in such case the connective 'alif is written without hamzah but with a vowel, as $\mathring{\الحمد لله}$ *Praise belongs to God.*

REM. *f.* Waṣlah and 'alif are called $\mathring{ا}لْفُ الْوَصْلِ$ *the 'alif of union.*

20. The connective 'alif may follow

(a) a short vowel, which then absorbs it (see § 18).

(b) a long vowel, which is then shortened in pronunciation to comply with § 25; as $\mathring{فِي الْأَرْضِ$ *fi -l'ardī* to be read *fil'ardī* *in the earth*, $\mathring{إِهْدِنَا الْصِّرَاطَ$ *ihdinā -l ḥirāṭa* to be read *ihdinacṣirāṭa* *guide us (on) the way*: but the suffixes of the 1st pers. sing. $\mathring{يِ}$ and $\mathring{نِ}$ may assume before the article the older forms $\mathring{أَدْخُلْ يِبِي الْبَيْتَ$ *cause me to enter the house*, $\mathring{أَبْرُرْ يِبِي الَّذِينَ$ (آيَاتِي الَّذِينَ) *I will divert from my signs those who*.

(c) a diphthong, which usually is resolved into two simple vowels; but $\mathring{أُو}$ or $\mathring{أُو}$ if take kasra, thus $\mathring{ضَمِيرُ الْتَّوْكِيدِ أُو$ *the pronoun of corroboration* (see § 530).

(d) sukūn over a consonant, which then most usually takes kasraḥ, as $\mathring{فِي الْأَبْدَاءِ}$ *in the beginning*, $\mathring{مُحَمَّدٌ$ *Muhammad* $\mathring{نِ الْنَّبِيُّ$ (sometimes written $\mathring{مُحَمَّدٌ نِ الْنَّبِيُّ$) *Mahomet the prophet* pronounced muhammadunnabiyyu, $\mathring{جُمْلَةً أَسْمِيَّةً$ *a nominal sentence* (see § 513), $\mathring{وَلَكُنْ أَنْظُرْ$ *but look*. The pronouns $\mathring{أَنْتُرْ}$ *you*, $\mathring{هُمْ}$ *they*; the suffixes $\mathring{كُمْ}$ *your, you*, $\mathring{هُمْ}$ *their, them*; and the verbal termination $\mathring{تُمْ}$ take ḍammah (in which they originally ended), as $\mathring{لَعَنَّهُمُ اللَّهُ$ *may God curse them* (see § 401 *f*): also

منْ since because contracted for مِنْ: whereas منْ from (see § 448) takes fathaḥ before the article and elsewhere kasraḥ.

REM. a. When $\dot{\text{ا}}$ becomes $\dot{\text{ء}}$ (see § 185 rem. b) the waqf may be made with dammah $\dot{\text{ء}}$ or kasrah $\dot{\text{ء}}$.

21. The \tilde{r} is altogether omitted

(a) from **بِسْمِ اللَّهِ** for **بِسْمِ اللَّهِ** in the formula **بِسْمِ اللَّهِ** in the name of God, which by way of compensation is written **بِسْمِ اللَّهِ**.

(b) from $\text{---}^{\text{---}}$ in a genealogical series, with certain exceptions.

(c) from أَلْ the preceded by لِ to (see § 356 c) as لِلْتَبْيَانِ to the explanation for لِلْتَبْيَانِ; or لَقْ verily (see § 361 c) as لَقْلَقْلُلْ the man for لَقْلَقْlَلْ. When three lâms occur one is omitted, thus لَلَّهُ to God for لَلَّهُلَّهُ.

(d) from words preceded by the interrogative particle **ੲ** (see § 361 a).

22. *Maddah extension* — does not admit of transliteration, being either superfluous or an abbreviation or marking an abbreviation. Thus it is customary to omit 'alif which, with hamzah and a vowel or tanwin, follows a 'alif of prolongation; then by way of compensation maddah is written over the remaining 'alif, as جَاءَ سَالِيْلَ one who asks for سَالِيْلَ, he came for سَالِيْلَ, أَعْدَاءَكُمْ your enemies for أَعْدَاءَكُمْ.

23. Maddah and 'alif ī also represent a 'alif with hamzaḥ and fathah followed by 'alif of prolongation ī or by 'alif with hamzaḥ and sukuṇ ī, as آَلَّ *he returned for* or آَلَّ *a sign*, آَيَةً *verse for* آَلَّ *for* آَيَةً *gods for* آَلَّ *we believed for* آَمَنَّا *for* سَيِّئَاتٍ *plural of* سَيِّئَةٍ *an evil* (see § 242 Note 2).

REM. c. Maddah is sometimes placed over و of prolongation when followed by hamzah, as سُوَءَى, مَجِيَّة, مَشِيَّة: it serves in manuscript to prevent hamzah appearing to be upon the letter of prolongation.

REM. d. The same mark — is written over abbreviations, as إلى آخرها or إلى آخره for الخ etcetera (see § 451 c).

24. An open syllable ends with a long or short vowel.

25. A shut syllable ends with a consonant, and its vowel is most commonly short.

26. A syllable cannot begin with two consonants: foreign words commencing so are transcribed by Arabian grammarians with an additional vowel, thus *franks* becomes ^{إِفْرَانْجٌ} *Europeans* pronounced colloquially faranj or farang.

27. A syllable cannot end with two consonants, except ^{بِالْوَقْفِ} *bi-l waqfi in pause*, which ought to be made only when required by sense, but which is really more frequent; as ^{لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ} (compare *Elementary Arabic: First reading book*, page 44, top line) *to Him belong the dominion and the praise*, witness also the Moslem *credo* phonetically written as pronounced at Damascus ^{لَا إِلَهَ إِلَّا اللَّهُ وَمُحَمَّدٌ رَسُولُ اللَّهِ} *lā ilāhā illā Allāh wamūhammadurrasūl Allāh*: 'illallāh: wamūhammadurrasūl Allāh *There is no god but God and Muhammad is His apostle*. In the Urdu translation of this book - will mark the shortest pause then, one of medium length and . as in English the longest.

NOTE. Professor de Goeje appends to vol ii § 95, *f* of Wright's Grammar an instructive footnote condemning pedantic speech,

and he gives reference to a MS at Leyden. In fact case-endings are nearly always dropped in **الدارج** al dârij *current speech*: throughout Arabia the proper name **ابن رشيد** is pronounced ibrashid by Badawin (Bedouins). The accusative is most often heard, as, as **مرحباً** marhabâ (see § 435 b) *welcome* pronounced in pause marhabâ (see § 8 rem. a).

28. The accent will not occasion difficulty to Englishmen who acquire pronunciation of Arabic consonants by reading the Corân aloud after a Moslem: it is designed to ensure grammatical accuracy; thus **يُسَبِّحُ** (see *Elementary Arabic: First reading book*, page 51 bottom line) is pronounced yusabbîhu for fear of saying yusâbbihû. Colloquial accentuation differs with the locality; thus **مُصَطَّفٍ لِلَّهِ** muçtâfa-llâhi *chosen of God* is müçtâfa in Syria, and in Egypt muçtâfa or even müçtâfa.

32. Numbers were anciently expressed by letters whose numerical value may be learnt in the following order **أَبْجَدْ هُوَزْ** **حُكْمِيْ كَلْمَنْ سَعْفَصْ قَرْشَتْ تَخْدُضَطَغْ**; six consonants, forming the last two words, being supplementary to the Hebrew and Aramaic alphabets. Between the analysis and text of *Elementary Arabic: First reading book* will be found a Table, which gives the Phœnician, modern Hebrew, and other alphabets. The Arabic figures now employed are

١	٢	٣	٤	٥	٦	٧	٨	٩	٠
1	2	3	4	5	6	7	8	9	0

and they are used in our order, thus ٥٠٦٣٨٩ 506389.

PART II.

ETYMOLOGY OR THE PARTS OF SPEECH.

33. Verbs are mostly triliteral (containing three radical letters) but some are quadrilateral.

34. From the first or ground-form are derived other forms expressing modifications of the idea conveyed by the first (see § 369 Table 3 et seq.).

35. The forms of the triliteral verb are fifteen, as follows :

I	فَعَلَ	IV	أَفْعَلَ	xiii	إِفْعَلَ	x	إِسْتَفَعَلَ	vii	إِنْفَعَلَ
II	فَعَّلَ	V	تَفَعَّلَ	xiv	إِفْعَالَ	xi	إِفْتَعَلَ	viii	إِنْفَعَلَّ
III	فَاعَلَ	VI	تَفَاعَلَ	xv	إِفْعَوَلَ	xii	إِنْفَعَوَلَ	ix	إِنْفَعَنْلَى

REM. a. The 3rd pers. sing. masc. Perf. active, being the simplest form of the verb, is used as paradigm, but for shortness' sake we translate it by the English infinitive ; thus كَلَمَ *to wound* instead of *he has wounded*.

REM. b. Arabian grammarians use the verb فَعَلَ as paradigm ; hence the first radical of the triliteral verb is called الْفَاءُ al fâ', the second الْعَيْنُ al 'ain, and the third الْلَامُ al lâm.

36. The *first* form is generally transitive or intransitive in signification, according to the vowel which accompanies its second radical.

37. The second radical's vowel is *a* in most transitive verbs, as ضَبَ to beat; and some intransitive, as رَشَدَ to go the right way.

38. Vowel *i* in similar position usually shows an intransitive signification, *u* invariably: the *i* indicating what is temporary or accidental, as سَلِيْلَ to be safe; whilst *u* (meaning rarely to become what one was not before, as شَرُفَ to become noble) indicates a permanent state or inherent quality, as حَسْنَ to be beautiful.

REM. *a.* Many verbs of the form فَعَلَ are transitive according to our ideas.

NOTE. The following sections give a general view of some derived forms without taking into account whether the verbs govern an accusative, or by help of prepositions a dependent (see § 423).

40. The second form فَعَلَ is in meaning intensive or extensive. Originally it implies an act done with force, during long, by a number, or repeatedly; as سَخَرَ to mock سَخَرَ to subject, treat as abject, صَرَفَ to turn, shift the same but of several objects, صَلَبَ to crucify the same of many, فَصَلَ to separate فَصَلَ to divide into several pieces, قَتَلَ to kill قَتَلَ to massacre, قَطَعَ to cut قَطَعَ to mangle, كَفَرَ to cover up, ignore كَفَرَ to efface, مَدَ to extend مَدَ to stretch much or often, مَسَكَ to hold مَسَكَ to hold tight.

41. Not less usual is the secondary signification, (*a*) verbs intransitive in the first form becoming transitive in the second; as أَدَبَ to be well brought up أَدَبَ to bestow a good education, punish, تَبَرَ to perish تَبَرَ to destroy, حَرَمَ to be unlawful حَرَمَ to

forbid, **دَمَرَ** to perish utterly, **دَمَرَ** to destroy entirely, **سَارَ** to go, **سَرَرَ** to make go, **قَوِيَّ** to be strong, **قَوِيَّ** to strengthen, encourage, **نَبَتَ** to spring forth, **نَبَتَ** to plant or sow, and

(b) those transitive in the first, causative; as **بَلَغَ** to reach, attain, **بَلَغَ** to bring, **ذَكَرَ** to remember, **ذَكَرَ** to remind, **عَدَ** to pass, **عَدَى** to make pass and to give a verb a transitive signification, **عَذَبَ** to abstain, **عَذَبَ** to restrain by punishment, **فَسَرَ** to discover, **فَسَرَ** to explain, **قَرَبَ** to be near, **قَرَبَ** to bring near.

REM. b. This form is often declarative or estimative, as **صَدَقَ** to tell the truth, **صَدَقَ** to think that one tells the truth, believe one, **كَذَبَ** to lie, **كَذَبَ** to call one a liar, **فَضَلَّ** to surpass, **فَضَلَّ** to regard as superior, favour.

REM. c. This form is very frequently denominative, i.e. derived from a noun; as **بَدَلَ** to substitute from something given or received in exchange, **سَلَامٌ عَلَيْكَ سَلَامٌ عَلَيْهِ** he said to him (peace be upon thee), **صُورَةٌ** to fashion from **صُورَةٌ** an image, **ظَلَلَ** to shade from **ظَلَلَ** shadow, **كَلَامٌ** to speak with from **كَلَامٌ** speech, **نَبَّأَ** to inform from **نَبَّأَ** news (perhaps originally something which has emerged or arisen), **نُونٌ** to write the letter **nûn** from **نُونٌ** n.

NOTE. It is difficult to connect **سَبَحَ** to praise with **سَبَحَ** to swim: accordingly the native grammarians call **سَبَحَ** denominative of **سُبْحَانَ**, see § 435 a Note. The verb **عَزَرَ** (which generally means he disciplined, chastized, constrained by punishment) in the exceptional sense he helped may possibly be a denominative from the Hebrew 'ezer help (see I Samuel vii. 12). The noun does not occur in Arabic with that signification.

43. The *third* form فاعل implies

(a) the effort or attempt to perform an act which the first form denotes as immediately affecting an object, the idea of reciprocity being sometimes added; as عطا to receive فاعل *to receive from each other, give mutually, غلب to overcome*, غلب to try to overcome, قرأ to read together, teach mutually, لام to join together لام to reconcile, مدد to extend and مدد to contend in pulling, واعد to promise واعد to fix time and place for execution of a promise.

(b) This form sometimes governs directly, not without the idea of reciprocity, when the first or fourth form governs its object by help of a preposition, as أرسل إلى السلطان he sent (a message) to the Sultan راسل السلطان he interchanged messages, corresponded, with the Sultan, قال له he said to him something قال له he conversed with him.

(c) When the first form denotes a quality or state (see § 75) فاعل indicates affecting a person by the quality or bringing him into the state, as حسن to be good or kind حسن he treated him kindly, طائع to be submissive طائع to comply with, يعمر to lead a comfortable life يعمر he found him means of doing so.

REM. a. This form is sometimes denominative, as ضاعف to double, multiply from ضعف the like or equal.

REM. c. In *Elementary Arabic: First reading book* page 15 bottom line جاوزنا ب may be rendered *We caused to pass* (see § 456 b).

NOTE. The form of the verb بارك he blessed may be due to Hebrew, from which it is most probably derived (see § 455 Note).

45. The fourth form أَفْعَلَ is factitive or causative, (a) verbs intransitive in the first form becoming transitive; as أَتَى to come, أَتَى to bring, أَذَى to experience damage, أَذَى to hurt, أَسْفَ to grieve, أَسْفَ to make grieve, تَمَّ to be finished, أَتَمَّ to finish, حَبَّ for حَبِّ to be an object of love, أَحَبَّ to love i.e. treat as an object of love, حَلَّ to be lawful, أَحَلَّ to make lawful, حَيَّى to live, أَحْيَى to bring to life, خَرَجَ to come forth, أَخْرَجَ to produce, سَعَى to be happy, أَسْعَدَ to make happy, help, سَنَدَ to lean, أَسْنَدَ to cause to lean, support, شَوَّتَ to rejoice at another's trouble, أَشْمَتَ to make so to rejoice, صَلَحَ to be good, أَصْلَحَ to make good, do good, follow right action, ضَلَّ to err, أَضْلَلَ to lead into error, ضَاعَ to be lost, أَضَاعَ to abandon, طَالَ to be submissive, أَطَاعَ to obey, طَالَ to be long, أَطَالَ to prolong, عَلَنَّ to be public, أَعْلَنَّ to publish, غَرَقَ to be drowned, أَغْرَقَ to cause to drown, فَرَغَ to be empty by pouring out, فَسَدَ to be spoilt, أَفْسَدَ to commit disorders, مَاتَ to die, أَنْذَرَ to cause to die, نَذَرَ to be on one's guard, أَمَاتَ to descend, أَنْزَلَ to send down, نَعَمَ to live agreeably, أَنْعَمَ to bless, نَفِقَ to be expended, أَنْفَقَ to expend, تَنَكَّرَ to be strange, أَنْكَرَ to regard as strange, disavow, هَلَكَ to perish, أَهْلَكَ to destroy.

(b) Verbs transitive in the first form become doubly transitive; as حَاطَ to guard, observe, أَحْاطَ to cause one's knowledge to encompass, comprehend, دَخَلَ to go into, أَدْخَلَ to cause to enter, رَأَى أَرَاهُ أَلْشَيْهُ he saw the thing, رَأَى أَلْشَيْهُ to hope for, أَرْجَى أَرْجَى to put off, عَطَى أَعْطَى to receive, رَجَى to give,

غَشِّيَ to cover, conceal أَغْشَى to cause to cover, قَرَأَ to read أَقْرَأَ to teach reading or reciting, لَقَيَ to meet أَلَقَى to throw, مَدَ to extend أَمَدَ to cause increase, وَرَثَ to inherit أَوْرَثَ to cause to inherit, وَقَى to guard أَوْقَى to make to guard.

REM. a. When both the second and fourth forms of a verb are causative they have in some cases different significations, in others the same; as أَذَنَ to give ear to أَذْنَ and to cause people to listen, announce, declare, عَلِمَ to know عَلَمَ to teach أَعْلَمَ to inform, نَجَّى to escape نَجَّى and أَنْجَى to deliver.

REM. b. The fourth form, like the second, is sometimes declarative or estimative; as أَمَنَ to be faithful أَمِنَ to find trustworthy, believe, حَمِدَ to praise أَحْمَدَ to esteem praiseworthy.

REM. c. This form is often denominative, as أَبَلَغَ to speak eloquently from بِلَاغَةٍ eloquence, أَنْهَرَ to bear fruit from ثَمَرَ fruit, أَجْرَى to be guilty from جَرْمٍ a crime, أَحْسَنَ to act well from حَسْنٌ good, beautiful, أَخْطَأَ to err from خَطَأٌ a blunder, fault, أَوْسَلَ to send from وَسْوَلَ a message, apostle, أَسْرَ to conceal from سِرَّ a secret, أَسْرَعَ to make haste from سُرْعَةٍ promptitude, أَسْلَمَ to obtain (spiritual) peace, surrender one's self (to God), turn Moslem from سَلَمٍ peace, أَسَأَ to do ill from سُوءٍ evil, أَقْرَضَ to lend from قَرْضٍ a loan, أَقْامَ to remain in a place from مَقَامٌ a place, أَمْهَلَ to grant a respite or delay from مَهْلَةٍ gentleness, leisurely acting. There is another class of denominatives, as أَبَانَ to become plain from بَيْنَ evident, أَحْجُورَ to enter the sacred territory from حَرَمٌ a holy place,

أَعْوَزَ *to become destitute from want* عَوْزٌ *a copper coin* فِلْسٌ *to find a place, become possible from a place* مَكَانٌ *to arrive at ease from to be easy* يَسِّرَ

NOTE. Beside the above must be mentioned أَرَادَ *to wish* which cannot be immediately derived from رَادَ *to go to and fro*; أَشَّارَ *to indicate, point out* from شَارَ *to exhibit*; أَصَابَ *to direct the course of something expressly at, hit the mark* whence the commoner meaning *to overtake, befall* from صَابَ *to rush down as water*; أَفَلَحَ *to be prosperous* from فَلَحَ *to plough*; أَفَقَ *to recover from illness or a swoon* from قَافَ *to be above*; أَقْلَلَ *to treat as light, carry easily* from قَلَّ which means in Hebrew *to be light in weight*; وَحَىٰ أَلَّاكَ *to send from the obsolete*; لَأَكَ *from both meaning to inspire, suggest*; and أَيْقَنَ *to make sure* from يَقِنَ *which means the same but is very unusual*.

47. The fifth form تَفَعَّلَ is reflexive of the second, being (as are the next following forms) called مُطَابِعٌ a verb the grammatical agent of which complies with, i.e. receives the effect of, the action of the verb to which it is reflexive; as أَذَنَ *to announce* تَأْذَنَ *to declare obligatory on oneself*, جَلَّى *to make manifest, show* تَجَلَّى *to make oneself manifest*, ذَكَرَ *to remind* تَذَكَّرَ *to become reminded of*, رَأَسَ *to appoint as chief* تَرَأَسَ *to become chief*, طَيَّرَ (for إِطْيَرَ) *to make a bird fly*, طَيَّرَ *to draw an omen concerning oneself as from the flight of birds*, قَوْلَ *to cause to say, to make out that a man said so and so* تَقَوَّلَ *to make out falsely that a man said so and so with a view to one's own*

advantage, كَبَرَ to exalt تَكَبَّرَ to be proud, كَلَمَ to address, accost تَكَلَّمَ to speak, وَقَى to pay in full تَوَقَّى to receive payment in full, and of God to take to Himself, وَكَلَّ to make someone else to be one's *wakil*, i.e. a person left alone, an agent تَوَكَّلَ to trust oneself to an agent who is fully empowered to act on one's behalf, وَلَاهُ أَلَامَرْ تَوَلَّى أَلَامَرْ he put him (another) in charge of the matter وَلَاهُ أَلَامَرْ he took charge of the matter himself.

REM. b. Some of Professor Wright's examples in § 47 are denominative, as تَبَأَّ to call oneself a prophet from بَيْيَيْ a prophet. In case of تَصَرَّعَ to make humble supplication, earnestness is denoted by the doubled middle radical and self-advantage by the prefixed ت in comparison with ضَرَعَ to be humble. Further we observe لَقَفَ he caught up, swallowed what was cast to him لَقَفَ to cast a thing to another person to be seized and swallowed لَقَفَ similar in sense to لَقَفَ but with the idea added of taking for one's own advantage: while تَمَدَّدَ to stretch oneself is reflexive of the first form مَدَ to extend. We find also وَلَيْيَ to be near or beside وَلَيْيَ to turn one's side or back to another تَوَلَّى to turn aside.

48. By way of secondary meaning we have the effective, i.e. expressing effect, as تَبَيَّنَ to make distinct تَبَيَّنَ to appear clear, عَدَى to give a verb a transitive signification تَعَدَّى to be transitive.

50. The *sixth* form تَفَاعَلَ is connected with the third: it is reflexive, and frequently simulative especially when the ground form is intransitive, thus تَبَاءَسَ to feign poverty from بَيْسَ to be poor. Also we find تَخَاطَلَ wrongly to attribute error to oneself

which is reflexive and intensive of تَحْكِّمٌ *to impute error to another*, from تَحْكِمٌ *to do wrong*. More often it is reciprocal, as أَمَرَ to consult with تَأْمَرَ and تَوَمَّرَ to deliberate in common, سَاهَرَ to accompany تَسَاهَرَ to travel in company, عَاوَنَ to help تَعَاوَنَ to help one another, قَاتَلَهُ he fought with him تَعَاوَنَ the two fought with one another; while مَادَ to contend in pulling make تَمَادَ and تَمَادَ of two persons together to stretch a cloth.

REM. a. When used of God تَبَارَكَ and تَعَالَى illustrate the reflexive force of this form: تَبَارَكَ اللَّهُ *God has made Himself most blessed*, تَعَالَى اللَّهُ *God has exalted Himself above all*, see § 401 rem.

REM. c. This form is appropriate to actions that take place bit by bit, as تَسَاقِطٌ *to fall* تَسَاقِطٌ *to fall one by one* (as leaves).

NOTE. From غَابَنَ *to cheat* (should mean if it existed) of two persons that one cheated the other and تَغَابَنَ means of many that they cheated one another whence تَغَابَنَ *general deception*, see § 202.

52. The seventh form اِنْفَعَلٌ is originally in certain ways reflexive of the first, and approaches to a passive, being sometimes effective, as اِنْبَجَسَ *to make flow* اِنْبَجَسَ *to gush*, جَلَّ *to become clear, manifest* اِنْجَلَى of anxiety to be cleared away, سَبَّاً *to skin* اِنْسَبَّاً of the skin to be stripped off, سَاقَ *to drive* اِنْسَاقَ *to be driven*, قَطَعَ *to cut* اِنْقْطَعَ *to be cut off*; to be ended, قَلَبَ *to change, invert* اِنْقَلَبَ *to be changed, translated as by death*.

53. This form may imply that a person allows of an act being done to himself, as **أَنْجَرَ** *to drag*, **أَنْجَرَ** *to let oneself be dragged*.

NOTE. We employ **أَنْجَأَكَ** *to split itself* as paradigm, though the word is little known.

55. The eighth form **إِنْتَعَلَ** is reflexive of the first; the reflex object being (a) the direct object, as **سَتَّرَ** *to conceal*, **إِسْتَتَّرَ** *to conceal oneself*, **فَرَقَ** *to divide*, **إِنْتَرَقَ** *to go asunder*, **مَدَّ** *to stretch a thing* **إِمْتَدَّ** *of a thing to stretch itself*, **وَقَى** *to guard*, **إِنْتَقَى** *to guard oneself*, *fear*, or

(b) the indirect object, implying for one's own advantage, as **أَجْرَ** *to reward*, **إِيْتَجَرَ** *to give alms seeking a reward*, **خَارَ** *to obtain good*, **إِخْتَارَ** *to take to oneself that which seems good, choose*, **سَوِيَ** *to be even with, equal to*, **إِسْتَوَى** *to settle oneself, become firm*, **صَفَا** *to be pure and clear*, **إِصْطَفَى** *to take to oneself that which is pure and clear*, **عَدَا** *to go beyond and leave behind*, **إِعْنَدَى** *to do so for one's own evil ends, transgress consciously*, **فَرَى** *to cut out, manufacture*, **إِفْتَرَى** *to do so for one's own evil purpose, forge lies*, **نَقَمَ** *to punish*, **إِنْقَمَ** *to avenge oneself*, **يَسَرَ** *to play at hazard*, **إِنْسَرَ** *to divide by lot a slain beast*.

56. Occasionally, like the sixth form, it is reciprocal, as **لَقِيَ** *to meet*, **تَلَقَّوْا** *and* **لَقِيَ** *they met one another*.

57. Sometimes we find it passive, especially in verbs wanting the seventh form (see § 113), as **إِنْعَنَطَ** *to be admonished*; also **هَدَى** *to direct*, **إِهْتَدَى** *to be directed aright*, which however may mean *to find true direction*.

REM. *α.* In many verbs this form agrees nearly in meaning with the first, as بَدَأَ and بَدَأَ to begin, تَبَعَ and تَبَعَ to follow, هَنَأَ and هَنَأَ to put right.

NOTE. We find also بَيْسَ to be poor, بَيْسَ to abase oneself.

59. The ninth form اِفْعَالٌ and the eleventh اِفْعَالٌ chiefly express colours or defects, being indistinguishable in sense; thus اِصْفَرَ and اِصْفَارَ to be yellow.

61. The tenth form اِسْتَفْعَلَ is often reflexive of the fourth, as اَحْيَ to bring to life, preserve alive اَسْتَحْيَا to save alive for one's own advantage, اَرْهَبَ to cause fear اَسْتَرْهَبَ to call forth fear of oneself, اَطَاعَ to comply with a command اَسْتَطَاعَ to be able (i.e. to obey oneself), اَغْنَى to make rich اِسْتَغْنَى to make oneself independent, اَقْرَرَ to cause to remain اِسْتَقْرَرَ to stand firm, اَقَامَ to make stand upright اِسْتَقَامَ to hold oneself upright.

62. This form may indicate a belief that some thing or person possesses the quality expressed by the first, as شَعِيرَ (passive) to be unlucky اِسْتَشَامَ to deem unlucky, ضَعُفَ to be weak اِسْتَضْعَفَ to find weak, despise, طَابَ to be sweet and pleasant اِسْتَطَابَ to find sweet and pleasant, كَبُرَ to be great اِسْتَكْبَرَ to be puffed up with pride.

63. This form very frequently means asking or seeking what is indicated by the first, as اَذْنَ to give permission اِسْتَأْذَنَ to ask permission, سَقَى to give drink اِسْتَسْقَى to ask for drink, غَفَرَ to pardon اِسْتَغْفَرَ to ask pardon, فَهِرَ to understand اِسْتَفَهَ to ask

the meaning, قرأ to read, استقرأ to ask one to read, وقع to befall
اسْتَوْقَعَ to look for its coming to pass.

65. This form is sometimes denominative, as استثنى to except from
تُنْيَا a turning away from the course, an exception, استخلف
to appoint as successor, deputy or caliph from خَلِيفَةُ successor.

NOTE. In meaning استيسر to be easy is identical with تَيَسَّرْ and nearly corresponds with يَسِّرْ; while استخان to ask help may be derived from أَعَانَ to help or, better still, called a denominative of عون help.

66. The remaining forms of the triliteral verb need not be noticed here, as they do not occur in *Elementary Arabic: First reading book*.

67. Quadriliteral verbs are formed (a) by repeating a biliteral root, as غَرَغَرَ to gargle; (b) by adding a fourth letter, as جَلَطَ and جَلْمَطَ to shave the head; (c) as denominatives from nouns, often foreign, thus جَوْرَبَ to put on جَوْرَبْ stockings; or (d) from certain common formulas, as بِسْمِ اللَّهِ to say بِسْمِ اللَّهِ.

68. There are three derived forms of the quadriliteral verb, which are conjugated in the paradigms (Table IV) of Wright's Grammar, viz.

I فَعْلَلْ II تَفَعْلَلْ III افْعَنَلْ IV افْعَلَلْ

73. Nearly all verbal forms, primitive or derivative, have two voices, the *active* and the *passive*; but we must often translate the latter impersonally, as أُنْجَرَ a dragging took place

سُقْطٌ فِي أَيْدِيهِمْ one points to them, سُقْطٌ a falling took place (or, an onslaught was made) upon their hands, i.e. they bit their fingers for disappointment (see § 533).

75. We speak of neuter verbs, meaning those which express a state or condition and therefore have no passive voice, as حَكْمٌ to be wise, but Arabian grammarians reckon them as active, distinguishing between الْأَفْعَالُ الْمُتَعَدِّيَةُ transitive verbs and الْأَفْعَالُ الْأَلَازِمَةُ or الْأَفْعَالُ الْمُتَعَدِّيَةُ intransitive verbs or verbs that are confined to the subject.

77. An Arabic verb has two States, the *Perfect* indicating a finished act, and the *Imperfect* an act that is just commencing or in progress.

REM. *α.* Acquaintance with grammar will teach how to employ these States in explaining the temporal relations (past, present, and future) which non-semitic languages express by tenses.

79. There are five moods : the Indicative which is common to the perfect and imperfect states ; the Subjunctive, and Jussive (or Conditional) which are restricted to the imperfect ; the Imperative which is expressed by a special form ; and the Energetic which can be derived from the imperfect and from the imperative.

80. By way of Infinitives we have nomina actionis nouns expressing the action or quality (see § 195). In place of participles two verbal adjectives are used ; nomen agentis denoting the agent, and nomen patientis the patient (see § 229).

81. There are three numbers, Singular, Dual, and Plural; likewise three persons. The genders are two, Masculine and Feminine; but distinction cannot in all cases be made, as أقول *I say*, where the speaker's sex is not disclosed.

83. Verbs are called *strong* when the three radical letters are retained throughout and undergo no change.

REM. To contain أ, و or ي causes a verb to be called *weak* (see § 126); but verbs in which the second and third radicals are identical (see § 120) we shall call *strong*.

NOTE. Students must spare no pains to learn the conjugations in § 369 Tables 1, 2 and 3; otherwise they will find the weak verbs difficult to impossibility.

84. The numbers, persons, and genders of the verbs are expressed by means of personal pronouns, annexed to the various moods and states. These may be connected, *i.e.* prefixed or suffixed, in which case they are to be learned from the conjugations; thus أ were in كُلْمَة we wounded, يُ were in كُلْمَة ye wounded, ي he in يُكْلِم he wounds (see § 369 Table 1)*: or they may be separate.

89. The following table gives such separate personal pronouns as express the nominative:—

SINGULAR.			
Feminine	Common	Masculine	
هي she	.....	هو he	3rd person
أنت thou	.....	أنت thou	2nd „
.....	أنا I	.....	1st „

* These pronouns are called جُمُوس concealed see § 513.

DUAL

Feminine	Common	Masculine	
.....	هُمَا they two	.....	3rd person
.....	أَنْتُمَا ye two	.....	2nd „

PLURAL

هُنَّ they	.....	هُمُّ they	3rd „
أَنْتُمُ ye	.....	أَنْتُمُ ye	2nd „
.....	نَحْنُ we	.....	1st „

REM. c. For the older forms هُمُّ and أَنْتُمُ see § 20 d.

NOTE. In § 185 are given pronominal suffixes expressing the accusative, and those expressing the dependent in § 317.

90. Regarding first the active voice we observe that the 3rd pers. sing. masc. *perfect* of the ground form bears fathah always on the first and third radicals.

91. When the middle radical of the perfect has fathah a verb must take either dammah or kasrah in the imperfect; as بَطَلَ to be worthless يَصْرِبُ which we write ضَرَبَ, يَبْطُلُ to strike, يَصْرِبُ and بَطَلَ to relate, يَخْلُقُ to create, يَصْرِبُ and بَطَلَ to pull out, يَنْكُثُ to assist, يَنْكُثُ to break a promise. Many verbs admit of both forms; as درس to study, يَدْرُسُ and درس to keep Sabbath, يَسْبَّتُ which we shorten into درس, also يَدْرِسُ to cling.

REM. a. Verbs of which the second or third radical is a guttural (either **أ**, **ع**, or **ه**) may be exceptional; as
بَعْثَتْ to send, جَعَلَ to make, place, جَمِيعَ to collect,
خَسَأَ to be driven away, رَأَسَ to be the head of, سَبَحَ to swim, سَحَرَ to fascinate, enchant, شَفَعَ to intercede,
صَعَقَ to strike with lightning, صَفَحَ to pardon, صَنَعَ to make, فَعَلَ to do, قَطَعَ to cut, قَهَرَ to overcome,
نَسَخَ to supersede, transcribe, نَصَحَ to counsel, نَهَرَ of water to flow, نَهَى to forbid. Many however conform to the rule; as أَخَذَ to take, seize, بَلَغَ to reach, دَخَلَ to enter,
رَجَعَ to return, زَعَمَ to assert. Some verbs have more than one form; as رَبَعَ to take a fourth part, صَلَحَ to be good,
فَرَغَ to be vacant.

NOTE. As paradigm we use فعل \div .

92. When the second radical of the perfect has kasrah, the imperfect bears fathaḥi ; as أَمَرَ — to sin, حَبَطَ — to be vain, خَطَى — to do wrong, sin, رَهَبَ — to fear, سَفَرَ — to be light-witted, شَهَدَ — to testify, صَاحَبَ — to consort with, صَعَقَ — to swoon, صَغَرَ — to be small, طَمَعَ — to desire, عَجَبَ — to wonder, حَوَلَ — to hasten, عَمَلَ — to work, do, عَهَدَ — to enjoin, covenant.

REM. Exceptions are rare, as يش = *to be in distress or poverty*, حضر = *to be present*, and مات = *to die for* موت (see § 157) which usually makes يموت but sometimes يمات or يميت.

93. When the middle radical of the perfect has dammah the imperfect bears the same, as **صَبَّ** *to see*, **خَبَّ** *to be bad*,

رَحْبٌ \rightarrow to be spacious, شَفِيفٌ \rightarrow to be light-witted, شَهِيدٌ \rightarrow to testify, صَغِيرٌ \rightarrow to be small, كَبِيرٌ \rightarrow to be great, كَثُرٌ \rightarrow to be numerous, نَهِيْقٌ \rightarrow to be intelligent.

95. The *indicative* of the imperfect is distinguished by *dammah* on the third radical, as يَجْهَلُ \rightarrow he is ignorant; the *subjunctive* by *fathaḥ*, as يَتَجَهَّلُ \rightarrow ; and the *jussive* by *suktān*, as يَجْهَلْ.

96. A termination $\dot{\epsilon}$ of the indicative is only retained in the subjunctive and jussive when required as mark of gender; otherwise it and $\dot{\epsilon}$ are rejected.

97. The *energetics* are formed from the jussive by adding $\dot{\epsilon}$ or $\dot{\epsilon}\dot{\epsilon}$ (subject to certain variations, which in case of Energetic I of the imperfect may be learnt from the paradigms in § 369) thus, يَبْعَثُ \rightarrow he will certainly send from يَبْعَثْ jussive of بَعَثَ. Energetic II of the imperfect and the two energetics of the imperative are omitted from § 369 as they do not occur in *Elementary Arabic: First reading book*.

98. The *imperative* is formed by substituting a prosthetic vowel for the prefix of the jussive's 2nd sing.: when the second radical bears *fathaḥ* or *kasraḥ* this vowel is *kasraḥ*, and when *dammah* it is *dammah*; thus, اْجْعَلْ \rightarrow make, اْرْحَمْ \rightarrow have mercy upon, اْكْشِفْ \rightarrow remove, اْعْدِلْ \rightarrow be just, اْسْكُنْ \rightarrow calm thyself, اْتَلْبِ \rightarrow seek; and similarly with the feminine etc.

REM. a. Concerning prosthetic vowels see § 19, rem. c.

REM. b. *Fathaḥ* is never so employed.

100. From the active voice the *passive* is distinguished by altered vowels (see § 369, Table 2) on the first and second radicals.

REM. It makes no difference what characteristic vowels are employed in the active voice.

101. Instead of a passive imperative the jussive is used.

102. The *derived forms* of strong verbs must be learned from § 369, Table 3; attention being at an early stage confined to the first seven and the tenth form, i.e. neglecting the ninth, eleventh and following.

107. The relation of passive to active will be found analogous to that in the ground form.

REM. a. The imperfect passive of the first and fourth forms are identical in appearance.

111. When the verbal root begins with ت, ث, ح, د, ذ, ز, ض, ص or ش the characteristic ت of the *fifth* and *sixth* forms may lose its vowel and form a double letter with the first radical, to which when necessary a prosthetic 'alif and kasraḥ must be added; as اطَّيَرْ يَطَّيِّرْ to draw an omen concerning oneself for اسَاقَطْ يَسَاقِطْ, تَطَيِّرْ يَتَطَيِّرْ to fall one by one for تَسَاقِطْ يَسَاقِطْ.

112. The ث of the fifth and sixth forms is sometimes omitted from those persons of the imperfect active to which ت is prefixed; as تَلَقَّفْ she swallows for تَذَكَّرْ تَلَقَّفْ she becomes reminded of for تَذَكَّرْ تَذَكَّرْ (see § 111).

115. If the first radical be ت or ث, characteristic ت of the *eighth* form unites with the initial ت into ث and with initial ث into ت or ث; as اتَّبَعْ he followed for اتَّبَعْ.

116. If the first radical be د, ذ, or ز, characteristic ت of the eighth form is changed into د, which unites with initial د into ذ, and with initial ذ into د or ذ; as ادْعَى he claimed for ادْعَى.

117. If the first radical be ص, ض, ط or ظ, characteristic ت is changed into ط ; as اصْطَفَيْتُ I chose from صَفَّا (see § 55) and not اصْنَفَيْتُ.

120. Verbs with the *middle radical doubled* are conjugated in § 369, Tables 5 *a*, *b* and *c* : they differ from other strong verbs in two ways.

(a) When both the initial and final radicals have vowels the middle rejects its vowel and becomes with the final a double letter bearing *tashdid* ; as جَنَّ to cover, حَمَّ of a burden to put down, حَقَّ to be fitting, حَرَّ to fall down, دَكَّ to pound, ذَلَّ to be abased, شَحَّ to be avaricious, شَدَّ to be severe, طَنَّ to think, عَزَّ to be potent, غَلَّ to insert.

(b) If the initial radical is without a vowel and the final has one, then the middle radical throws its vowel to the initial and becomes with the final a double letter ; as يَدْكُ, يَخْرُجُ for يَخْرُجُ for يَغْلُلُ : but if the final radical be vowelless, no contraction is possible ; as ظَنَّتُ, يَذْلُلُ, يَحْطُطُ ; and this must be specially noted in the perfect of verbs like حَبَّ for حَبِّبَ to become loved which makes حَبِّتُ and like مَسَّ for مَسِّسَ to touch which makes مَسِّتُ.

121. The jussive is sometimes identical with the subjunctive as مَدَدَ for مَدِدَ.

124. In some derived forms will be found alternative vocalization : this is common when the doubled radical follows 1 — a, as مَادَدَ for مَادِدَ, see § 25, rem.

126. Verbs are called *weak* when one of the three radical letters is subject to transformation or rejection.

128. Verbs with و or ي for a radical are unmistakeably weak, more so than those called hamzated.

129. Verbs may be doubly weak (§ 171): and even trebly, as اَوْيٰ يُوْيٰ to resort to imperf. يُوْيٰ اَوْيٰ impera.

130. *Hamzated* verbs fall into three classes according as hamzah serves for first, second or third radical: they are conjugated in § 369, Tables 6 to 8, differing from strong verbs especially as regards the 'imâd (see § 15) in the following ways.

131. The 'alif with hamzah and sukuñ ُ preceded by dammah becomes ُ, as دَنْوَتْ thou art mean not دَنْتَ; preceded by kasrah ُ, as حَطَّتْ I have done wrong not حَطَّ.

132. It is said by some that و and ي represent sounds towards which hamzah is inclined by the preceding vowel.

REM. b. Instances occur like اُؤُيَّنَا we were hurt for اُؤُيَّنَا, give ear for اِئْتِ اِئْنَنْ come for اِئْتِ اِيَّدَنْ (see § 175): but in imperatives following و or ي the connective 'alif is rejected while hamzah with sukuñ remains; thus فَاتْ so then come.

133. Similarly ُ becomes ُ if preceded by fathah, as بَوْسَ to be brave not بَوْسَ; ِ becomes ِ if preceded by fathah, as بَيْسَ to be in distress not بَيْسَ; ُ becomes ُ if preceded by dammah, as دَنْوَ to be ignoble not دَنْوَ; ِ becomes ِ if preceded by kasrah, as

خطئٌ to do wrong not خطأٌ ; إِ becomes ةٌ if preceded by dammah, as سُئلَ (passive) he was asked not سُئلُ.

REM. At the end of a word ةٌ stands after fathaḥ, thus يَقْرَأُ he reads but يَقْرَأُهُ he reads it.

134. When preceded by a consonant with sukūn ةٌ becomes ةُ, as imperfect of يَبُوَسٌ not بَوْسٌ ; and إِ becomes ةٌ as, not يَبُوَسٌ which and يَبِسٌ are imperfects of يَبِسٌ.

135. If 'alif of prolongation follows radical ةٌ at a word's beginning we write ةٌ or ةٍ or even ةٌ (see § 23) as أَمَرٌ to consult with for أَمَرٌ ; and so when radical ةٌ follows ةٌ, as أَسَفٌ to make grieve for أَسَفٌ.

137. The verbs أَخْذٌ to take أَمْرٌ to command and أَكَلٌ to eat make in the imperative مُرْ, خُذْ and كُلْ.

138. The imperative مُرْ may when following وَ or فَ recover its first radical, but not so وَمُرْ or فَمُرْ خُذْ or كُلْ ; thus وَمُرْ or فَمُرْ but كُلْ, وَخُذْ.

139. In the eighth form of أَخْذٌ the first radical becomes assimilated to تٌ, thus إِنْخَذَ to take for oneself: this occurs with a few other verbs, but أَجْرَ from أَجْرَ to reward is less common than إِنْجَرَ which follows § 132, rem. b.

140. Loss of hamzah occasionally takes place and we have سَأَلَ for سَأَلَ to ask. The vowel may even be transferred, as أَلَّكَ to send for أَلَّكَ مَلَّكَ for مَلَّكَ an angel.

141. *Weak verbs* specially so called likewise fall into three classes according as و or ي is the first, the second, or the third radical.

142. Verbs with و as *initial radical* (see § 369, Table 9) which have kasraḥ for characteristic vowel of the imperfect and imperative, reject و in those forms. Thus وَلَدَ to bear children imperf. يَلْدُ, impera. لَدْ; وَعَدَ to promise imperf. impera. يَعْدُ, imperf. يَجِدَ to find imperf. يَجِدُ, impera. وَجَدَ to fix a time or place imperf. قِتْ; وَكَلَ to leave alone imperf. يَقِتْ, impera. قِتْ; وَعَظَ to warn imperf. يَعِظُ, impera. عَظْ; يَكْلُ, impera. عَطْ.

REM. a. A few verbs, having (contrary to § 92) kasraḥ in both perfect and imperfect, lose their initial radical, as وَتَقَ to trust وَتَقَ, يَتَقَ. وَرَثَ, يَرَثَ to inherit وَرَثَ, يَرَثَ. وَرَبَيَ, يَرَبَيَ to be near وَرَبَيَ, يَرَبَيَ.

143. But verbs with و as initial radical, which have fathah or dammaḥ for characteristic vowel of the imperfect and imperative, retain و in those forms; as يَوْسَنْ to doze imperf. وَسِنَ, impera. وَبَلْ; اِوْسَنْ for يَوْسَنْ imperf. يَوْبَلْ, impera. اِوْبَلْ; اِوْجَلْ for يَوْجَلْ imperf. يَوْجَلْ, impera. اِيْجَلْ to fear imperf. يَوْجَلْ, impera. وَجَلْ; اِوْجَلْ for اِوْجَلْ.

144. In certain verbs initial و drops from the imperfect and imperative notwithstanding that fathah is the characteristic vowel of these forms; as وَذَرَ to leave يَذَرُ and وَذَرَ to be spacious يَسْعَ and وَسَعَ to put down يَضْعَ and سَعَ to fall يَقْعَ and قَعَ.

REM. b. وَذَرَ is not used in the perfect.

145. If initial **و** be vowelless, a preceding kasrah or dammah changes it into **ي** or **و** of prolongation as may be seen in § 143 with the imperatives of **وَسِنَ** and **وَجَلَ**.

146. Verbs with **ي** as *initial radical* are inflected almost like strong verbs, thus يَسِرْ يَسِرْ (see § 369, Table 9).

147. But if initial **ي** be vowelless, a preceding kasrah or dammah changes it into **ي** or **و** of prolongation; thus the imperative of يَسِرْ to be easy is إِيْسِرْ for يَسِرْ and the fourth form is إِيْسِرْ يُوسِرْ to arrive at ease.

148. In the eighth form **و** and **ي** are assimilated to the characteristic **ت**, thus producing ت, as اِتَّقَى to fear for اِوْتَّقَى, of which the nomen agentis is مُتَّقٌ devout.

149. Verbs with **و** or **ي** as *middle radical* are conjugated in § 369, Tables 10 to 13: they differ from strong verbs only in the first, fourth, seventh, eighth and tenth forms.

150. In case the initial radical is without a vowel and the final has one, the vowel of the middle radical passes to the first and we employ a letter of prolongation homogeneous with the vowel which the first radical has now assumed; thus

with form	طَافَ	I of يَطْوُف becomes يَطْوُف	to circle
"	دَانَ	" I يَدِينُ	to obey
"	خَافَ	" I يَخَافُ	to fear
"	نَالَ	" I يَنَالُ	to reach
"	سَامَ	" I يُسَامِرُ	to inflict

with form	أَفْعَلَ	أَفْوَزَ	becomes	فَازَ	IV of	أَفَازَ	— to obtain
„	do.	أَضْيَعَ	„	ضَاعَ	„	أَضَاعَ	— to be lost
„	يُفْعِلُ	يُدْرِي	„	ذَاقَ	„	ذَاقَ	— to taste
„	أَسْتَقْوَمَ	أَسْتَقْعَلَ	„	قَامَ	„	إِسْتَقَامَ	— to stand
„	يَسْتَطِيبُ	يَسْتَقْعِلُ	„	طَابَ	x	يَسْتَطِيبُ	— to be good

151. But if the final radical has sukān, the long vowels إِ, أِ, يِ, وِ, عِ, يِ, أِ become short, according to § 25; thus

with form	يَعْلُمُ	يَدْرُرُ	becomes	دَارَ	I of	يَدْرُرُ	— to go round
„	يَعِينُ	يَعِينُ	„	عَانَ	I	يَعِنْ	— to flow
„	يَخَافُ	يَخَافُ	„	خَافَ	I	يَخَفْ	— to fear
„	يُزَادُ	يُزَادُ	„	زَادَ	I	يُزَدْ	— to increase
„	أَحَاطَتْ	أَفْعَلَتْ	„	حَاطَ	„	أَحَاطَتْ	— to guard
„	يُقِيمُ	يُقِيمُ	„	قَامَ	„	يُقِيمْ	— to stand
„	أَضْعَعُ	أَفْعَلُ	„	ضَاعَ	IV	أَضْعَعُ	— to be lost

REM. يَكُونْ for يَكُنْ jussive of كَانَ to be is sometimes further abbreviated into يَكْ, see § 583 c.

NOTE. We have يَكُونَ *he will certainly be* from (see § 97) jussive of كَانَ — to be: the letter of prolongation must reappear in obedience to § 150. So in the plural, thus لَا تَخَافُوا fear ye not.

152. It follows that the first form's imperative needs no prosthetic 'alif; thus

with form أَكُونْ أَفْعُلْ becomes كَانْ from to be
 " صَارْ " إِصْبَرْ أَفْعُلْ " to become
 " خَافْ " إِخَافْ أَفْعُلْ " to fear
 " تَابْ " اتُوبُوا أَفْعُلُوا " to repent

153. If three open syllables follow in immediate succession, the first of which has fathah, then 'alif of prolongation takes the middle radical's place; thus

with form فَعَلْ becomes نَارٌ I of نَارَ to shine
 " غَابَ " غَابَ " غَيَّبَ " to be absent
 " كَادَ " كَادَ " كَادَ فَعَلْ " to be on the point
 " طَالَ " طَالَ " طَوْلَ فَعَلْ " to be long
 " سَاقَ " إِنْسَاقَ " إِنْسَاقَ فَعَلْ " to drive
 " خَارَ " يَخْتَارُ " يَخْتَارُ فَعَلْ " to be good

154. But if the first syllable's vowel be dammahī, and و or ي bear kasrahī, we discard dammahī, taking kasrahī into its place, and adopt ي of prolongation instead of the middle radical; as

with form قُولْ فَعَلْ becomes قَالَ passive of قَالَ to say.

155. If the first radical has fathahī and the third sukūn, three cases arise.

(a) The middle radical is و or ي with fathaḥ; when we discard it and its vowel, placing, if it was و, dammaḥ on the first radical, and kasraḥ if it was ي: thus

with form قَوْمَتْ becomes قُمْتَ from قَامَ *to stand*

„ do. سَارَ „ سِرْتَ „ سَيْرَتَ *to go*

(b) The middle radical is و with dammaḥ or ي with kasraḥ; when we discard it and its vowel, but we place a vowel homogeneous with it upon the first radical: as

with form طَوْلَتْ becomes طُلْتَ from طَالَ *to be long*

„ نَلْتَ „ نِلْتَ „ نِيلْتَ قَعْلَتْ *to reach*

(c) The middle radical is و with kasraḥ; when we discard it and its vowel, placing kasraḥ on the first radical: as

with form خَوْفَتْ becomes خُفْتَ from خَافَ *to fear*

„ do. مَوْتَ „ مِتَ „ مِيلْتَ مَاتَ *to die*

156. In certain passive forms the ي of prolongation is shortened into kasraḥ, when the third radical bears sukūn; thus دِينْتَ (for دَيْنَتْ) becomes دُنْتَ *thou wast obeyed*, which is identical in form with دِنْتَ *thou hast obeyed*.

157. Most verbs with و as middle radical take dammaḥ in the imperfect, and most with ي take kasraḥ; but some of the form فَعَلْ take fathaḥ. Thus

يَكُوْدَ for يَكَادُ كَادَ *to be on the point of*

يَخُوْفُ „ يَخَافُ خَافَ *to fear*

يَشْيَأُ „ يَشَاءُ شَاءَ *to wish*

يَنْوَمُ for نَامَ makes for يَنَامُ
 يَنْيِلُ „ نَيْلَ „ يَنَالُ „ نَالَ „

We have mentioned (§ 92, rem.) مَاتَ for مَوْتَ to die.

164. Verbs with و or ي as *final radical* are conjugated in § 369, Tables 14 to 18: they are of five kinds:—

(i) Final و	of form فَعَلْ	as دَنَى to be near	for دَنَوْمَ
(ii) " ي	" بَغَى	" بَغَى	يَنْبَغِي
(iii) " و	" رَضَى	" رَضَوْمَ	يَرْضَى
(iv) " ي	" فَيَّرَى	" فَيَّرَى	يَنْفَيِلُ
(v) " و	" فَعَلَ	" فَعَلَ	يَنْفَعِلُ

165. One of three things must happen: the final radical retains its consonantal power, or resolves itself into a vowel, or is elided.

166. At the beginning of a syllable two things are possible.

(a) The third radical maintains its power as a consonant,

in وَا as	عَنْوَانَ	they two (masc.) were disobedient
„ يَا „	جَزِيَّا	they two (masc.) rewarded
„ عَا „	يَعْتَلُو	he may try
„ عَوَا „	يَعْفُوَانِ	they two (masc.) condone
„ يَا „	عَمِيَّا	he was blind
„ يَا „	غَنِيَّا	they two (masc.) were rich;

also when following sukûn, as عَدْوَى a transgressing, رَضْوَانُ grace,

favour (see § 212 a). The letter و in وَا iwa and in وَ iwa always becomes ي, as بُلُو نَبِي he was tried for بُلُو. The letter ي is never found in يَا uya or in يَا nyâ, though we have تَبَيِّنَ تَبَيِّنَ and the like in verbs with و or ي as middle radical.

(b) The third radical is elided between a short vowel and ة or ئ : this involves contraction

(i) either into a long vowel ; namely

يَدْعُونَ	for
uwâ into وَ	وَ
يَدْعُونَ	they (masc.) call
يَجْرِيُونَ	،، وَ
يَجْرِيُونَ	they (masc.) flow
تَرْجُونَ	،، وَ
تَرْجُونَ	thou (fem.) hopest
تَسْقِيَنَ	،، وَ
تَسْقِيَنَ	thou (fem.) givest drink

(ii) or into a diphthong ; namely

صَفَوْوا	for
awâ into وَ	وَ
صَفَوْوا	they (masc.) were clear
نَهَبُوا	،، وَ
نَهَبُوا	they (masc.) forbade
تَنْسَيَنَ	،، وَ
تَنْسَيَنَ	thou (fem.) forgettest

167. At the end of a syllable the third radical is either (a) vocalized or (b) elided, whether (i) it stands there naturally as in خَفِيَتْ I was hidden, or (ii) after losing a short vowel as in يَخْفَى he is hidden for يَخْفِي. The following cases arise.

a. (i) It is vocalized when naturally so placed, as follows :

(a) if the preceding vowel be homogeneous

وَ	I was prudent
uw becomes وَ	وَ
iy	I covered

(b) if the preceding vowel be heterogeneous

وَ—aw becomes وَ—au as تَجَوَّثُ I escaped
يَ—ay „ يَ—ai هَدَيْتُ „ I directed

(ii) It is vocalized if so placed by loss of a short vowel, thus

عَلَوَ وَ—aw becomes ةَ—â as عَلَّا to be high for
جَزَيَ يَ—ay „ ةَ—a جَزَّا to reward „
يَعْدُ وَ—uw „ يَعْدُو وَ—û he transgresses „
يَفْرِي يَ—iy „ يَ—يٰ يَفْرِي he cuts out „

b. (i) It is elided when naturally so placed in the imperative and jussive, thus

يَدْعُو أَدْعُ call thou (masc.) for يَدْعُ أَدْعُ for أَدْعُو and يَبْغِي أَبْغِي seek thou (masc.) for يَبْغِي أَبْغِي be thou content (masc.) for يَرْضِي أَرْضِي

(ii) It is elided when so placed in the nomina agentis (see § 80) before tanwin of *dammah* and *kasrah*, which vowels disappear, while the tanwin passes back to *kasrah* of the second radical; thus

with forms عَاصٌ فَاعِلٌ and فَاعِلٌ become عَاصٌ a striker
مُجَلٌّ مُفَعِّلٌ „ مُفَعِّلٌ one who reveals
مُعَادٌ مُفَاعِلٌ „ مُفَاعِلٌ one at enmity
مُلْقٌ مُفَعِّلٌ „ مُفَعِّلٌ a thrower
مُعْتَدٌ مُفَتَّعِلٌ „ مُفَتَّعِلٌ transgressor

So with all the first eight forms and tenth (see §§ 236, 311).

NOTE. The distinction in *a* (ii) between the final syllables of علٰو for علٰو and جزٰی for جزٰی is mechanical and not phonetic (see § 7, rem. *b*).

169. Final و becomes ی in all derived forms of the verb, thus II, **رُأْجَلَی**; III, **تَنَاجَی**; IV, **عَادَی**; VI, **تَعَدَّی**; VII, **تَنَاجَی**; VIII, **عَاتَّدَی**, etc.

170. To form the nomen patientis مَفْعُولٌ of these verbs, radical و coalesces with و of prolongation, as مَعْصُوْ struck with a stick for مَبْلُوْ tried for مَبْلُوْ; but radical ی converts و of prolongation into ی and the two coalesce, with kasrah preceding instead of qammah, as مَهْدِیٰ one led aright for مَهْدُویٰ. Verbs like رَضِیٰ for رَضِوْ admit of either form.

171. *Doubly weak verbs* are of two classes: *first* those with both hamzah and و or ی among their radicals; and *second* those in which و or ی occurs twice or which contain و and ی.

172. Of the first class there are three sorts, each admitting two varieties according to the position of hamzah.

- (i) Hamzated verbs with initial و or ی
- (ii) " middle و or ی
- (iii) " final و or ی

173. In sort (i) hamzah serves as middle or final radical, and such verbs are inflected like both classes to which they belong.

174. In sort (ii) hamzah serves (*a*) for initial radical, as آدٰ for آدٰ to fatigue, آلٰ or آلٰ for آوَلٰ to return; and (*b*) for final radical, as سَآءٰ for سَوَءٰ to be evil, جَآءٰ for جَيْلٰ to come,

شَاءَ for شَيْءٌ *to wish*. The following table shows such verbs inflected like both classes to which they belong.

	<i>a</i>	<i>b</i>
Perf. sing. 3rd masc.	عَادَ	سَاءَ
„ „ 2nd „	أَدْتَ	جَاءَ
Imperf. indic.	يَوْوَدُ	سُوْتَ
Imperative	ادْ	سُوْ
Passive perfect	إِيْدَ	سِيَءَ

NOTE. We can write أَدْتَ for أَدْتَ in accordance with § 14 c.

175. In sort (iii) hamzah serves (*a*) for initial radical, as أَتَى *to come*, أَذِيَ *to be hurt*; and (*b*) for middle radical, as نَأَى *to be far*: such verbs are inflected like both classes to which they belong, thus

	<i>a</i>	<i>b</i>
Perf. sing. 3rd masc.	أَذِيَ أَتَى	نَأَى
„ „ „ fem.	أَذِيْثَ أَتَّى	نَأَثَ
„ „ 2nd masc.	أَذِيْثَ أَتَيْتَ	نَأَيْتَ
Imperf. indic.	يَأْذِي يَأْتِي	يَنْأَى
Imperative	إِيْذَ	إِنَّ
Nomen agentis	أَذِيْ	نَأَيْ

REM. *a*. In the imperative إِيْتَ has also تِ for تِ أَتَى see § 132, rem. *b*.

176. From certain parts of رَأَى = hamzated 'alif may be elided: as (indic. and subj.) تَرَى thou (masc.) seest, نَرَى we see; (subj. and juss.) يَرَوْا they (masc.) see; but (perf.) رَأَيْتُ I saw, رَأَوْا they (masc.) saw.

REM. c. Radical hamzated 'alif is elided from the fourth form when meaning *to show*, as أَرُ show thou (masc.), أَرِي I show.

177. Of the second class (see § 171) there are two sorts.

178. In sort (i) ي or و is the initial and final radical, as وَقَى to guard, وَفَى to be faithful to one's engagement, وَلَى to be near (see § 142, rem. a); and such verbs are inflected like both classes to which they belong, thus

Perf. sing. 3rd masc.	وَقَى	وَلَى
" " " fem.	وَقْتُ	وَلَيْتُ
" " 2nd masc.	وَقْيَتُ	وَلَيْتُ
Imperf. indic.	يَقِي	يَلِي
Imperative	قِ	لِ

179. In sort (ii) ي or و is the middle and final radical, as غَوَى to go astray, قَوَى to be strong, سَوَى to be even with, equal to, حَيَى to live; and in such verbs the second radical undergoes no change: thus

Perf. sing. 3rd masc.	غَوَى	قَوَى	حَيَى
" " " fem.	غَوْتُ	قَوْبَتُ	حَيْبَتُ
" " 2nd masc.	غَوَيْتُ	قَوَيْتُ	حَيْيَتُ
Imperf. indic.	يَقُوَى	يَقُوَى	يَحِيَى
Imperative	إِغْوِ	إِقْوَ	إِحْيَ

REM. a. We write يَحْيَا, as above, to distinguish the word from يَحْبَّى *John the Baptist* and to prevent the union of two ي; as also in الدُّنْيَا (not الدُّنْيَى) *the nearest* (see § 295 b).

REM. b. حَبِّي may be contracted to حَيّ, see § 120.

182. The verb لَيْس *he is not* has no imperfect or imperative; its perfect is inflected like verbs with ي for middle radical; thus

1st	2nd f.	2nd m.	3rd f.	3rd m.	
لَسْتُ	لَسْتِ	لَسْتَ	لَسْتَ	لَيْسَ	Sing.
		لَسْتَهَا	لَسْتَهَا	لَيْسَاهَا	Dual
			لَسْتُمْ	لَيْسُوْنَ	Plur.

We may perhaps call لَيْس a substantive verb, because it implies non-existence without connotation of time or change; it is mentioned in §§ 442, 559, 560 and 587 d.

REM. a. لَيْس is compounded of ي not and the obsolete بِسْ or أَيْس *existence, being*; as may be learned in studying Hebrew, Aramaic, and Assyrian.

183. The verbs of praise and blame are نِعْمَ to be good and بِعْسَ to be bad: they are exclamatory, and when a nominative follows, it must be defined, as بِعْسَ أَلْمَحِيرُ a bad issue is that!

REM. a. The verb may be joined to following conjunctive مَا, as بِسْمَا خَلَقْتُمُونِي evil have ye wrought in mine absence.

185. We give here a table of the *pronominal suffixes* which follow verbs in order to express the accusative, the nominative pronouns having been mentioned in § 89.

SINGULAR.

Feminine	Common	Masculine	
هَا her	هُوَ	هُوَ him	3rd person
كِي thee	كِي	كِي thee	2nd „
نِي me	نِي	نِي me	1st „

DUAL.

هُمَا them both	هُمَا	هُمَا them	3rd „
كُمَا you both	كُمَا	كُمَا you	2nd „

PLURAL.

هُنَّ them	هُنَّ	هُنَّ them	3rd „
كُنَّ you	كُنَّ	كُنَّ you	2nd „
كُمَّ us	كُمَّ	كُمَّ us	1st „

REM. a. For the dependent case, see § 317.

REM. b. The dammah of هُوَ, هُمَا, هُنَّ, and هُنَّ is changed after هُوَ, هُمَا, and هُنَّ into kasrah; as أَرْجِهِ do thou (masc.) put him off, مُهْدِيَّهِ he directs them, إِغْشِيَّهِ do thou (fem.) cover it.

REM. d. For the older forms هُمَّ, نِي, كِي, هُنَّ, and كُمَّ see § 20.

186. An accusative suffix causes change to its verb when

(a) the word ends with a superfluous 'alif (see § 7, rem. a) which is elided, thus اَحْذَرُوا do ye (masc.) beware, but اَحْذَرُوهُمْ beware of them.

(b) To avoid cacophony we retain in the Perf. pl. 2nd masc. وَهُمْ which the language employed at an earlier stage, thus وَهُمْ ye (masc.) have contrived, but مَكْرُتُهُمْ ye have contrived it.

(c) As mentioned in § 7 rem. c سَعَى a becomes سَعَاهَا.

188. Sometimes the pronominal object is expressed by a suffix attached to the word **إِنْ** 'iyâ, which cannot stand alone; thus **إِيَّاكَ** *thee*, but the 1st sing. is **إِنِّي** *me*.

189. A pronominal suffix with **بِ** is used,

(a) if one desires to avoid attaching two suffixes to the same verb, as **أَعْطَانِيهِ** or **أَعْطَانِي** *he gave it to me*: also to avoid repetition of the governing verb when a pronoun is coupled by **وَ** *and* (see § 578) with a substantive or with a pronominal suffix, as **أَهْلَكْتُهُمْ وَأَهْلَكْتُنِي** or **أَهْلَكْتُهُ وَإِيَّايَ** *thou hast destroyed them and me*:

(b) when a pronoun is, for the sake of emphasis, placed before the verb; as **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** *Thee only do we worship and to Thee alone we cry for help* (see § 431 rem.).

Arabian grammarians divide parts of speech into three;

(a) **الْأَسْمُ** *the noun* in large sense, (b) **الْفَعْلُ** *the action, verb*, and
(c) **الْحَرْفُ** *the particle*.

190. The *nomen* (**الْأَسْمُ** nomen) is of six kinds.

- (i) The *nomen substantivum* more especially called **الْأَسْمُ** as well as **الْمَنْعُوتُ** or **الْمُوْصَفُ** *qualificabile*: to it adjectives can be attached. This when deverbal we shall call *nomen verbi* and treat in § 195 et seq.
- (ii) The adjective, or descriptive epithet.
- (iii) The numeral, or noun of number.
- (iv) The demonstrative pronoun, or noun of indication.

- (v) The conjunctive pronoun.
- (vi) The personal pronoun, or substitute for a thing or person not mentioned.

REM. a. Nouns substantive and adjective must be treated together, they being in form almost identical. We give (iii) numerals in §§ 318 to 328; (iv and v) demonstrative, conjunctive, and interrogative pronouns in §§ 340 to 353*: the (vi) personal pronouns, which have been treated in §§ 84, 89 and 185 to 189, will be mentioned again at § 317.

191. In respect of their origin nouns are divisible into (a) primitive and (b) derivative.

(a) Primitive nouns are substantives; as **أَرْضٌ** *earth*, **أُمٌّ** *mother*, **إِنْسَانٌ** *man*, **آيَةٌ** *sign, miracle, message, verse*, **بَئْرٌ** *a well*, **بَدْلٌ** *a substitute*, **بَلْدٌ** *country, land*, **بَابٌ** *gate*, **بَهْبَانٌ** *serpent*, **جَبَلٌ** *mountain*, **حُوتٌ** *a stone, red gold*, **حَجَرٌ** *a stone*, **جَسَدٌ** *body*, **سَبْطٌ** *fish*, **سَبَطٌ** *plague*, **رَجُلٌ** *a man*, **رِجْنُرٌ** *foot*, **زَوْجٌ** *spouse*, **رَجْنُرٌ** *head*, **رَاسٌ** *head*, **رَاجِلٌ** *grandchild*, **رَبِيعٌ** *tribe*, **سَنَةٌ** *a year*, **سُورٌ** *a wall*, **الشَّمْسُ** *the sun*, **صَنْمَرٌ** *idol*, **صُورَةٌ** *image*, **ضَفْدَعٌ** *frog*, **عَجْلٌ** *calf*, **عَصَمٌ** *stick*, **عَيْنٌ** *eye*, **فَرَسٌ** *spring of water*, **فَرْسٌ** *mare, horse*, **فُلْكٌ** *ark*, **فَرْسٌ** *ship*, **قِرْدٌ** *a monkey*, **قَسْمٌ** *an oath*, **قَلْبٌ** *a heart*, **قَمَرٌ** *a moon*, **كَلَامٌ** *speech, tablet*, **لَيْلٌ** *night*, **مَالٌ** *property*, **مَاءٌ** *water* (whence **مَاءٌ** *to be full of water*), **نَفْسٌ** *soul, self*, **نَهْرٌ** *runnel, rill*, **نَهَارٌ** *day*, **يَمَّ** *face*, **يَوْمٌ** *sea, day*.

(b) Derivative nouns may be substantive or adjective; and are either deverbal, as **فَضْلٌ** *pre-eminence* from **فَضَلَ** *to regard as superior*, **أَدْيَبٌ** *lettered, polite* from **أَدْبَ** *to be well brought*

up ; or they are denominative, as سُورَةٌ a line of bricks, a chapter from سُورَ a wall, مُسِيْحٌ Christian from الْمَسِيْحُ the anointed, Christ.

REM. *a.* Arabic dictionaries catalogue words under their radical letters ; those compiled by Orientals are mostly arranged in order of the final, and by Europeans of the initial radical. All place first the verb, even though it be derivative and a noun its etymon (*i.e.* an original, primitive, or root word). To distinguish may be difficult ; but any noun which is used as maçdar (see § 195) will best be considered deverbal : thus إِفْكٌ a falsehood beside being a substantive is infinitive of أَفْكَ — to beguile, cause to put on a false appearance which has also the infinitive أَفْكٌ. Lane* gives بَحْرٌ sea, great river, because it is cleft or trenched in the earth, as derivative of بَحَرٌ — to split ; whereas some may wish to regard sea as a primitive noun. It is well to treat substantives of foreign origin as etymons ; thus, صِرَاطٌ way from via strata, جِنْسٌ sort, kind from γένος genus, أَلْتَوْرَاهُ تُورَاهُ Sabbath شَبَّתْ Sabbath شَيْطَانُ شَطَّانُ Satan, شَيْطَانُ شَطَّانُ the Old Testament, كُرْسِيُّ الْأَنْجِيلُ the Gospel from εὐαγγέλιον, كُرْسِيُّ seat etc. etc. Also we have أَعْالَمِينَ (plural, oblique case) the mundane rational creatures (see § 302 *e*). Words which Arabians admit to be borrowed are called by them مُعَرَّبٌ arabicized.

REM. *b.* Arabian grammarians unmethodically divide the nouns into categories which overlap.

NOTE. The following defective substantives are primitive

* An Arabic-English Lexicon by E. W. Lane. London: Williams & Norgate, 1863 to 1893.

nouns; اَبْنَى son, اَخْرَجَ brother, اِسْمُ name, دَمْ blood, اَعْوَسَ year, لُغَةٌ language, يَدْ hand. Many nouns may be called either deverbal or primitive; thus, قَرْيَةٌ a village, رِيحٌ wind, نَجْمٌ a star, وَلَدْ a child, and مَنْ according to origin *manna* or *grace*, favour.

192. Deverbal nouns are divisible into two principal classes:

- (i) *nomina verbi* which are by nature substantives, but also serve as adjectives;
- (ii) *nomina agentis* and *nomina patientis* which by nature are adjectives, but also serve as substantives (see § 230).

193. The following four sorts of deverbal nouns are connected with the *nomina verbi*:

- (i) *nomina vicis*, that express the doing of an action once;
- (ii) *nomina speciei*, nouns of kind and manner;
- (iii) *nomina loci et temporis*, nouns of time and place (see § 221);
- (iv) *nomina instrumenti*, denoting the instrument (see § 228).

194. Denominative nouns are divisible into six classes:

- (i) *nomen unitatis*, denoting the individual (see § 246);
- (ii) *nomen abundantiae*, denoting a place of abundance;
- (iii) *nomen vasis*, denoting a vessel (وعاء);
- (iv) *nomen relativum*, which we shall call the relative adjective (see § 249);
- (v) *nomen abstractum qualitatis*, the abstract noun of quality;
- (vi) *nomen deminutivum*, the diminutive.

195. *Nomina verbi* are *deverbal nouns*, abstract and concrete. The former (known as مَصَادِرْ maçâdir, plural of مَصَدْr maçdar *source*, and as أَسْمَاءُ الْفِعْلِ nomina actionis) are infinitives; the latter are substantives pure and simple. When a noun is maçdar it cannot be used in the plural, and according to some grammarians (see § 292 *d*) is of either gender: in such case it nearly corresponds with the English infinitive and can govern an accusative, which obviously may not be when it appears as a simple substantive. The following verse employs كِتَابٌ in both ways.

كَتَبْتُ وَقْدٌ أَيْقُنْتُ عِنْدَ كِتَابِهَا
بِأَنَّ يَدِي تَفْقَى وَيَبْقَى كِتَابِهَا

*I wrote (it) and I felt sure at the time of writing it
That my hand would perish and its (the hand's) writing endure.*

NOTE. Professor Wright uses the term *nomina verbi* as synonymous with maçâdir, infinitives and nomina actionis; whereas I require a category wide enough to include all words in the succeeding sections. Without this change the Grammatical Analysis of my First reading book could not have been compiled.

196. *Nomina verbi* from the groundform of triliteral verbs are very numerous. The following specimens will serve our present purpose.

- 1 فَعْلٌ شَيْءٌ as *creation*, *a thing*.
- 2 فَعْلٌ عَرَضٌ „ *frail goods*, *state* (see § 207 *a*).
- 4 فَعْلٌ حِفْظٌ دِينٌ „ *guarding*, *religion, judgment*.

6 فَعْلٌ as عُرْفٌ *top-knot, an elevated place, شُحّ covetousness.*

7 فَعْلٌ „ هُدَى *guidance (see § 212 b).*

8 فَعْلَةٌ „ رَحْمَةٌ *mercy, رَجْفَةٌ convulsion.*

9 فَعْلَةٌ „ حَسَنَةٌ *a boon, حَيَاةٌ life.*

10 فَعْلَةٌ „ كَلِمَةٌ *a word, تَكْرَهَ ignorance.*

11 فَعْلَةٌ „ قِيمَةٌ *value, فِتْنَةٌ trial, قِلَّةٌ paucity.*

12 فَعْلَةٌ „ نُسْخَةٌ *text, ظُلْلَةٌ canopy.*

22 إِتْيَانٌ „ فَعْلَانٌ *coming.*

23 قُرْآنٌ فُرْقَانٌ „ فَعْلَانٌ *criterion, reading.*

25 فَعَالٌ ضَلَالٌ *delivery, وبَالٌ mischief, بَلَاغٌ error.*

26 فَعَالٌ عِقَابٌ *chastisement, لِقَاءٌ meeting, عِمَادٌ support.*

27 فَعَالٌ خُواَرٌ *lowing.*

28 فَعَالٌ شَهَادَةٌ *testimony.*

29 فَعَالٌ خِلَافَةٌ قِيَمَةٌ *caliphate, قِيَمَةٌ resurrection.*

32 فَعُولٌ رَسُولٌ „ فَعُولٌ *message, apostle.*

37 فَعِيلٌ نَبِيٌّ „ فَعِيلٌ *prophet (see § 17 b, rem. b).*

38 فَعِيلَةٌ سَيِّئَةٌ مَدِينَةٌ بَيْتَةٌ *evidence, سَيِّئَةٌ evil, مَدِينَةٌ a city.*

39 مَرْحَبٌ „ مَفْعَلٌ *roominess.*

40 مَجِيَّ مَصِيرٌ „ مَفْعَلٌ *returning, issue, مَجِيَّ coming.*

42 مَحَبَّةٌ „ مَفْعَلَةٌ *love (see § 204).*

43 مَعْذِرَةٌ مَوْعِظَةٌ „ مَفْعَلَةٌ *admonition, excuse.*

REM. The forms numbered 39 to 43 commence with مـ ma : and if infinitive are called مـصـدـر مـيـمـيـشـ.

NOTE. Beside being feminine of رـايـطـ connector, nomen agentis of its verb, الـرـايـطـ the copulative is nomen verbi. Similarly عـاـقـبـ end is nomen verbi of unusual form.

197. Most verbs have only one infinitive (nomen actionis) to their first form, and very few more than two or three apiece; exact information must be obtained from dictionaries.

198. When infinitives are few, deverbal nouns (nomina verbi) are very numerous.

No. 1. When infinitives these are from transitive verbs of form فـعـلـ and فـعـلـ أـجـرـ reward, أـمـرـ command, جـمـعـ assembly, حـمـدـ praise, خـلـفـ posterity, سـهـلـ a plain, صـبـرـ patience, صـدـرـ breast, عـرـشـ throne, عـطـفـ connection, عـهـدـ covenant, فـصـلـ separation, قـرـضـ loan, مـكـرـ plot, مـهـلـ gentleness, نـقـصـ diminution.

No. 2. When infinitives these are from intransitive verbs of form فـعـلـ, except عـمـلـ work, rection which is from a transitive verb. For nomina verbi we have أـبـدـ perpetuity, أـجـلـ fixed term, خـبـرـ announcement, enunciation, طـمـعـ desire, عـدـ a number, غـصـبـ anger.

No. 4 has إـذـنـ permission, إـصـرـ burden, ذـكـرـ admonition, سـحـرـ sorcery, ضـعـفـ a like, عـلـمـ science.

No. 6 has رـشـدـ true direction, سـوـءـ evil, مـلـكـ dominion.

No. 8 has رـغـبـةـ desire, كـثـرـةـ abundance, قـطـعـةـ a piece, لـفـظـةـ an

expression, a word, and جَنَّةٌ a garden by which the ground is covered, from جَنَّ to cover.

No. 11 has حَطَّةٌ unloading, حُنْدٌ ignominy, قَلْمَةٌ paucity.

No. 12 has أُمَّةٌ a course of acting, one course which people follow in religion, people of a particular religion and so a nation, a people, جُمْلَةٌ an aggregate, a sentence, clause.

No. 25 has بَيَانٌ perspicacity, بَيَاضٌ whiteness.

No. 26 has كِتَابٌ writing, a book, حِجَابٌ obstacle, veil, partition, خَلَافٌ a contrary, and إِلَهٌ a god which however may be etymon of إِلَهٌ to adore.

No. 27 expresses sounds, as in the instance given above, viz. خُوازٌ lowing.

No. 29 expresses office etc., as خَلِيفَةٌ the office of خَلِيفَةٌ caliph, successor, وِلَايَةٌ governorship, province, حِكَمَيَةٌ imitation, narration, وِسَالَةٌ a message, letter.

No. 37 has by form بَشِيرٌ herald, وَلِيٌ protector, رَشِيدٌ one who directs, وَكِيلٌ interlocutor, وَكِيلٌ an authorized agent, and سَفِيَّهٌ a fool which are akin to nomina agentis and may be taken as adjectives of the form فَعِيلٌ.

No. 38 has حَطَّيَةٌ sin, also written حَطِّيَةٌ, see § 17, rem. b.

199. If a verb has two or three meanings, to be distinguished by characteristic vowels, there may be one or more nouns for each; thus, مَعْرِفَةٌ knowledge and عِرْفَانٌ spiritual insight from عَرَفَ to know; also عِرَاقَةٌ to become عَرِيفٌ over a people from عَرَفَ.

عَرَفَ *to be chief*, عَرِيفٌ meaning *soothsayer* or *chief*; further we find عَرْفٌ *sweet smell* from عَرَفَ *to scent perfume*.

200. If a verb has more meanings than forms there may be several nomina actionis in correspondence; thus شَفْعٌ *a pair* and شَفَاعَةٌ *intercession* from شَفَعَ *to double* and *to intercede*.

201. Infinitives are used both in an active and a passive sense, there being no separate form to distinguish; thus أَخْذَةٌ *his taking* another or *his being taken*, سَمْعٌ *sense of hearing* and *oral tradition* from سَمِعَ *to hear*.

202. The following nomina verbi from derived forms of the strong triliteral verb are also nomina actionis.

II تَوْكِيدٌ as تَفْعِيلٌ *dividing into portions, combining, definition, assigning a cause, exposition, specification, corroboration.*

III فِعَالٌ خَطَابٌ *a discourse.*

 مُفَاعَلَةٌ *exaggeration, intensiveness, effort to overcome, appropinquation.*

IV إِفْعَالٌ إِسْنَادٌ *an act of supporting, good ordering.*

V تَفْعُلٌ تَضَرُّعٌ *abasement.*

VI تَفَاعُلٌ تَغَابُنٌ *over-reaching.*

VII إِنْفَعَالٌ اِنْقَلَابٌ *transition.*

VIII إِنْتِفَاعٌ اِسْتِهَاءٌ *beginning, comprehension, vengeance.*

x اِسْتَغْفَارٌ *exception*, اِسْتِشَاءٌ *an act of asking pardon*, اِسْتَفْهَامٌ *interrogation*, اِسْتِكْبَارٌ *arrogant pride*.

REM. In form مُفَاعَلَةٌ is identical with the feminine passive participle.

NOTE. As will be seen from its meaning, the word عَذَابٌ *punishment* is connected with the second form, viz. عَذَبَ *to punish* (see § 41), to which it serves as الْمُفْعُولُ آلَمْطَلُقُ *see § 426.*

204. Nouns derived from verbs with the *middle radical doubled* observe the rules in § 120; thus غُلٌ *fetter* for غُلَلٌ, حَقٌّ *truth* for حَقَّ دَكٌّ *crumbled soil* for دَكَّ رَبٌّ *lord* for رَبَّ, حَمَّةٌ *love* for حَمَّةٌ مَحِبَّةٌ *unloading*, حَسٌّ *a sense*, عَلَمٌ *a malady, weakness*.

205. Nouns from *hamzated* verbs observe the rules in §§ 131 to 135.

206. Verbs treated in §§ 142 and 144 with و as *first radical* may drop it from the noun and then they add ة ـ by way of compensation: thus, from وَضَعَ *to put down* we have وَضُّعٌ *position* and ضَعَةٌ *humiliation*, from وَصَفَ *to describe* is صَفَّةٌ *a qualificative*; while from وَعَدَ يَعِدُ *to promise* we have both عَدَّةٌ *and* وَعْدٌ *which mean a promising*, and from وَصَلَ يَصْلُ *to reach, attain* are وَصْلَةٌ *a means of connection* and صِلَةٌ *a conjunctive*.

NOTE. We find the substantive سَنَةٌ *drowsiness* as well as the infinitive وَسَنَ *a sleeping* from وَسَنَ *to sleep* which makes يَوْسَنُ *in the imperfect (see § 143).*

207. Nouns from verbs with و or ي as *middle radical* observe the rules in §§ 150 etc.

(a) Those of the form فَعْلٌ remain unchanged, as خَوْفٌ *fear*, غَيْبٌ *secret*, فَوْزٌ *prize*, قَوْلٌ *a saying*, نَوْمٌ *slumber*. Those like فَعْلٌ follow § 153, as حَالٌ *state, condition* for حَوْلٌ. Those like مَفْعُلٌ most commonly follow § 150, as مَصِيرٌ *returning, issue for* مَصِيرٌ.

(b) If و be preceded by kasrah it mostly becomes ي; as قِيمَةً *resurrection* for قِيَامَةً (see § 6, rem. a) for قِيمَةً, قِوَامَةً *price for* قَوْمَةً, قَوْمَةً, both from قَامَ *to stand*.

(c) In the fourth and tenth forms the second radical is elided, its vowel passing back to the first, and ةـ being added to the word's end; thus وَرَادَةً *wish for*, إِرْوَادٌ *annexation for* إِسْتَعْوَانٌ *appeal for help* instead of إِسْتَعْوَانٌ.

210. From these verbs we have nouns of the form قَعْدَوْنَةً as دَيْمُونَةً *duration from* دَامَ *to last*.

212. Nouns from verbs with و or ي as *final radical* experience assimilation into ي in the form فَعْلٌ if و be the second and ي the third radical, thus غَوْيٌ *error for* غَوْيٌ; but we find و in فُوْيَةً *force for* فُوْيَةً of form فَعْلَةً. When the middle radical is strong the following rules hold.

(a) The third radical is retained if the second bears sukûn, as حَلْيٌ *an ornament*, دَعْوَةً *an invocation*, خَفْيَةً *concealment* (see § 166 a).

(b) Nouns of the forms فَعَلٌ, فَعَلٌ, فَعَلٌ are usually written with final ي, which is quiescent, while tanwin falls upon the

second radical's fathaḥ; thus **هُدَىٰ** *guidance* for **هُدَىٰ** *guidance* and **عَصْمَةٌ** *a stick* for **عَصْمَةٌ** *a stick*. Sometimes radical و is written ل, as also in primitive nouns, thus **عَصْمَةٌ** *a stick* for **عَصْمَةٌ** *a stick*.

(c) Nouns of the form **فَعَلَةٌ** with و as final radical may end in ل, as **صَلَوةٌ** for **صَلَوةٌ** (see § 7, rem. d, and compare § 294, rem. a).

(d) Nouns of the forms **فَعَالٌ**, **فَعَالٌ** change the final radical into hamzaḥ, as **بَلَاءٌ** *trial* for **بَلَاءٌ**, **سَمَاءٌ** *heaven* for **سَمَاءٌ**, **لِقَاءٌ** *meeting* for **لِقَاءٌ**, **وِعَاءٌ** *receptacle* for **وِعَاءٌ**, **لِقَاءٌ** *receptacle* for **لِقَاءٌ**. This occurs in nomina verbi of the fourth, seventh etc. forms as **إِنْتَهَاءٌ** *end, limit* from **نَهَىٰ** *to forbid*.

221. Nouns of *time and place* are formed from the imperfect active of a verb's ground form by substituting م for its prefix: the second radical bears fathaḥ, if fathaḥ or dammaḥ be characteristic of the imperfect, but kasraḥ if kasraḥ. Thus, شَرِبَ *to drink*, makes يَشْرِبُ whence يَشْرِبَ *drinking-place*, كَتَبَ *to write*, يَكْتُبُ whence يَكْتُبَ *place of writing, school*, نَزَلَ *to descend*, يَنْزَلُ whence يَنْزَلُ *halting place*, صَدَرَ *to proceed*, يَصْدُرُ whence يَصْدُرُ *the place whence anything proceeds* (see § 195).

REM. a. A noun of time and place is called **إِسْمُ الظَّرْفِ** *the noun of vessel*.

REM. b. A few nouns take kasraḥ irregularly, as مَسْجِدٌ *place of prostration, a mosque*, مَسْرُقٌ *time or place of rising, the east*, مَغْرِبٌ *place of setting, the west*, مَسْقُطٌ *place where anything falls*.

222. Nouns of time and place from verbs with ي or و as *initial radical* have kasraḥ to the second syllable and always

retain the first radical ; thus مُوْعِدُ time or place of appointment from وَعَدَ to promise (see § 142), مُوْضِعُ a place where anything is put down, a place from وَضَعَ to put (see § 144).

223. Those from verbs with و or ي as *middle radical* experience change in accordance with § 150, thus مَكَانٌ place of existence for كَانَ مَكْوَنٌ from كَانَ to be, exist.

REM. Verbs with ي as middle radical commonly retain it, thus مَصِيرٌ place of returning, مَحِيٌّ place of arrival.

224. Those from verbs with و or ي as *final radical* always have fathah (notwithstanding § 221) to the second syllable and they suffer the contraction explained in § 212b ; thus, مَنْجَى place of refuge for نَجَى منْجُوٌّ from نَجَّا نَجَّوٌ to escape.

226. Some nouns of time and place from verbs with و or ي as *initial radical* take the form مِفْعَالٌ (see § 228) ; as مِيقَاتٌ appointed time or place from وَقْتٌ to fix a time, مِيلَادٌ time of birth from وَلَدَ to bear a child. In both these examples ي replaces و according to § 145

227. Those from derived forms are identical in form with the nomina patientis, as مُبْتَدأ place of beginning, inchoative.

228. Nouns of *instrument* denote the intransitive agent and take the form مِفْعَلٌ or مِفْعَلَةٌ ; as مِفْتَاحٌ a key from فَتَحَ to open. Initial و becomes ي as in § 226, thus مِيَثَاقٌ a covenant from وَتَقَّى to trust.

229. We have already mentioned in § 80 the nomen agentis and nomen patientis; they are *deverbal adjectives* often used as substantives.

230. In the ground form nomina agentis are like قَاعِلٌ and nomina patientis like كَاتِبٌ مَفْعُولٌ: thus كَاتِبٌ a writer, clerk مَكْتُوبٌ written, script from كَتَبَ to write; مَالِكٌ possessor مَمْلُوكٌ owned from مَلَكَ to possess; عَارِفٌ a discerner عَرَفَ recognized, approved from عَرَفَ to know; تَابِعٌ follower مَعْرُوفٌ followed, clipper حَادِفٌ eliminated, one who praises مَحْمُودٌ praiseworthy, رَابِطٌ that which binds bound, جَاهِلٌ جَامِعٌ that which collects, great mosque مَجْمُوعٌ ignorant, كَارِهٌ hating, حَافِظٌ preserver, نَاقِصٌ deficient, vain, worthless, بَاطِلٌ بَالْغُ one who attains, حَالَانٌ one who stays long, abides, شَارِعٌ manifest, صَالِحٌ pious, that which is right, عَالِمٌ one who knows, a scholar, كَافِرٌ one who ignores God's benefits, an unbeliever, لَازِمٌ intransitive, وَاقِعٌ falling.

NOTE. As regards nomina patientis, we have mentioned in § 73 the impersonal manner in which passive verbs must often be translated, and shall treat أَمْفَضُوبٌ عَلَيْهِمْ the objects of anger in § 533.

232. From the ground form there are other deverbal adjectives of which the following are specimens.

1. قَعْلٌ سَهْلٌ as سَهْلٌ easy, خَيْرٌ good, excellent (see § 242, Note 1).
2. حَسْنٌ قَعْلٌ good, beautiful.
3. أَسْفٌ نَكْدٌ afflicted, صَعِقٌ churlish, thunderstruck, swooning.

11. حَلِيمٌ *wise*, حَكِيمٌ *wise*, بَصِيرٌ *seeing*, الْمُرْ as فَعِيلٌ *painful*, سَرِيعٌ *prompt*, كَبِيرٌ *great*, خَيِيرٌ *well acquainted*, عَزِيزٌ *powerful*, أَمِينٌ *trustworthy*, قَدِيرٌ *able*.

12. أَكْثُولٌ *voracious*, غَفُورٌ *forgiving*, شَكُورٌ *grateful*, فَعُولٌ *voracious*.

13. غَضِبَانٌ *angry*, فَعْلَانٌ *angry*.

14. رَحْمَانٌ *merciful* (a borrowed word).

16. أَصْفَرٌ *yellow*, أَجْمَعٌ *all* (see § 537), أَبْيَضٌ *white*, أَصْفَرُ *yellow*, أَجْمَعُ *all*, أَعْنَلٌ *grey*, شَدِيدٌ *severe*, شَدِيدٌ *slain*, كَحِيلٌ *treated with kuhl*.

NOTE 1. We use No 16 to express colours and defects.

REM. c. When derived from transitive verbs فَعِيلٌ may have a passive sense; as حَيَّثٌ *urged on*, swift, حَقِيقٌ *sitting*, حَمِيدٌ *praiseworthy*, شَدِيدٌ *severe*, شَدِيدٌ *slain*, كَحِيلٌ *treated with kuhl*.

NOTE 2. Much of the Corân is almost in the nature of rhymed prose, wherein وَنْ *—* may rhyme with وَرْ *—*, يَنْ *—* with يَرْ *—* etc., but the rules are more lax than in classical rhymed prose*; for instance عَظِيمٌ *mighty*, عَظِيمٌ *skilful*, etc. are used to rhyme with مُبِينٌ *manifest*, مُبِينٌ *merciful*, شَاكِرِينَ *prostrating themselves*, شَاكِرِينَ *Moslems*, صَادِقِينَ *thank ful*, صَادِقِينَ *truthful*, ظَالِمِينَ *wrongdoers*, ظَالِمِينَ *contemptible*, غَافِلِينَ *neglectors*, غَالِبِينَ *victors*, غَالِبِينَ *those who pardon*.

* Specimens of rhymed prose are to be found at pp. 168 to 181 of "Wright's Reading book" which I hope to reproduce as *Elementary Arabic: Third reading book*.

فَاسِقِينَ *impious*, قَاهِرُونَ *subduers*, نَاطِرِينَ *beholders*, and the like.

233. Adjectives of form فَعَالٌ are intensive, as from سَائِلُ asking we have سَائِلٌ *importunate, a beggar*.

REM. a. We use this form to indicate occupations, as صَرَافٌ *a money-changer*, قَوَاسٌ *a bow-maker, cavass*.

REM. b. There are other intensive adjectives, as قَيُومٌ *ever-lasting*.

234. The elative, أَسْمُ الْتَّفْضِيلِ *the noun of pre-eminence*, is of form أَفْعَلُ as أَحَسَنُ *more or most beautiful*.

REM. a. When superlative these adjectives must have the article as الْأَرْحَمُ *the most merciful*, or be in construct state (see § 475) as أَكْثَرُهُمْ *most of them*, and if feminine (see § 295 b) are of form فَعْلَى *the most gracious word*.

235. No elative should be derived from adjectives which have already the form أَفْعَلُ, thus the comparative of أَبْيَضُ *white* is أَشَدُ بَيَاضًا *stronger as to whiteness*: but elatives are sometimes formed, though contrary to strict rule, from the derived forms of verbs.

236. Next as to the derived forms in which we have
(a) nomina agentis:

II مُعَذِّبٌ *chastizer, explanatory, commentator*.

III مُطَابِعٌ *compliant, مُقَارِنٌ contemporaneous*.

IV مُهْلِكٌ *destroyer, مُمْكِنٌ possible, مُجْرِمٌ guilty, مُهْلِكٌ well-doer, مُصْلِحٌ one who puts to rights, مُفْسِدٌ transgressor, مُفْلِحٌ prosperous*.

- v مُتَحْرِكٌ *in motion.*
- vi مُتَشَابِهٌ *uniform, i.e. part resembling part, مُتَقَابِلٌ facing each other.*
- vii مُنْقَلِبٌ *one who reverts.*
- viii مُنْتَقِمٌ *avenger, مُسْتَبْرٌ hiding oneself.*
- x مُسْتَكِبٌ *haughty.*

and (b) nomina patientis :

- ii مُفَصَّلٌ *destroyed, مُسْتَخْرٌ held in subjection, مُفَصَّلٌ separated, مُقَرَّبٌ brought near, مُحَرَّمٌ forbidden, inviolable, مُقَدَّرٌ ordained, predestined.*
- iii مُفَاعِلٌ.
- iv مُنْكَرٌ *disapproved, مُسْتَدْرٌ that which is supported, attribute, مُطْلَقٌ set free.*
- v مُتَفَعِّلٌ.
- viii مُبْتَدِأٌ *inchoative etc.*

237. Adjectives derived from verbs with the *middle radical doubled* observe the rules in § 120; thus ضَالٌ *erring for*, ضَالِلٌ *stronger or most strong for* أَشَدُ *one who perfects for*, أَشَدَّ *entire, perfect, كَافٌ causing error, تَامٌ feminine.*

238. Adjectives from *hamzated* verbs observe the rules in §§ 131 to 135; thus سَائِلٌ *one who asks not*, بَيْسٌ سَائِلٌ *grievous not*, مُؤْنَثٌ مُؤْنَثٌ *believer not*, بَيْسٌ مُؤْنَثٌ *feminine.*

239. Adjectives from verbs with و or ي as *initial radical* observe §§ 147 and 148, thus مُتَصَّلٌ *joined.*

REM. a. Preceded by kasrah ^۲ becomes قارئ قارئ ^۱ reader not قارئ ^۲.

240. Nomina agentis from verbs of the first form with و or ي as middle radical substitute for that letter (i.e. hamzah and 'imâd, see § 16); thus طائر flying, a bird, evil omen from طاز to fly and not عائد طاير one who returns, نائم sleeping.

241. Nomina patientis from verbs of the first form with و or ي as middle radical, in case of elide it and throw back its vowel to the first radical; thus مخوف to be feared for مخوف مخوف: but in case of ي its elision must be marked by substituting kasrah for dammah, and then و of prolongation becomes ي; thus مدين one who receives recompense for مدين.

REM. Sometimes we find an uncontracted form, as مدينون a debtor.

242. Adjectives of form فعيل from verbs with و or ي as middle radical become فييل and sometimes طيب: thus, for طيب from بيعين we have طيب good, sound, agreeable; for سيء from ساء is بائن evident; for سوي from سوي is مات wicked; for مويت from مويت is ميت dead, and for its opposite خيري from حي we have خيري living; also for خير from خار is خير هوين easy for سيد, هوين chief, lord.

NOTE 1. In § 232 is to be found فعيل خير under form خير: it is from خار to choose and means to be chosen whence the elative خير من choosable rather than, better than: its opposite شر bad, worse is also used as elative.

NOTE 2. We may consider بَيْنَهُ and بَيْنَهُ (see § 196, No. 38) as substantives derived from the adjectives بَيْنُ and بَيْنُ.

243. Adjectives from the derived forms of verbs with و or ي as middle radical follow in respect of it the rules of their Imperfects, thus بَانَ يُبَيِّنُ IV of مُبَيِّنٌ *manifest* like بَانَ to be distinct, صَابَ يُصِيبُ IV of مُصِيبٌ *that which strikes home* like ضَافَ يُضَافُ IV of مُضَافٌ *annexed* like ضَافَ passive of to incline, قَامَ يَسْتَقِيمُ X of مُسْتَقِيمٌ *straight* like قَامَ to stand.

NOTE 1. For ضَرْبَةٌ مُحِبِّيَّةٌ a blow that hits we find مُحِبِّيَّةٌ which we may render a mischance.

NOTE 2. Be it observed that the nomina agentis and patientis of Form VII are identical, and so with Form VIII.

. 244. We have treated in § 167 b (ii) the nomina agentis of verbs with و or ي as *final radical*, and the nomina patientis in § 170, which last section gives rules applicable to adjectives of forms فَعُولٌ and فَعِيلٌ; thus عَدُوٌ *hostile, an enemy* for عَدُوٌ, عَدُوٌ high, sublime for عَلِيٌّ, عَلِيٌّ rich, self-sufficing for عَلِيٌّ.

NOTE. In the Corân عَدُوٌ is sometimes a collective noun.

245. Adjectives, whose second radical bears fathaḥ, from verbs with ي or و (which we now write ي) as final radical, reject their final vowel.

(a) If triptote (see § 308) tanwin is transferred to the second radical (compare § 212 b); thus مُعَطَّى given nomen patientis IV of عَطَا for مُعَطَّى, مُعَشَّى dual, مُعَشَّى an exception.

(b) If diptote there is only the vowel to reject; thus أَرْضَى better or best pleased for أَرْضَوْتُ.

246. *Nomina unitatis nouns of individuality*, which specify one from a genus or one part of a whole, are formed by adding ة to the collective noun (see §§ 292 a, 306 rem.). Thus, بَقْرٌ one head of cattle (ox or cow, تُورُ being usual for a bull) from بَقَرٌ cattle, ثُمَّ a fruit from ثُمَرٌ fruit, جَرَادٌ a grasshopper, locust from جَرَادٌ, سَحَابٌ a cloud from سَحَابَةٌ (for سُورَةٌ see § 191 b), ضَلَالٌ an error (by some considered nomen verbi, see § 196, No. 28) from ضَلَالٌ, غَمَامٌ a cloud from قَمَلٌ louse, غَمَامٌ a night from لَيْلٌ night, شَجَرٌ a tree from شَجَرَةٌ.

NOTE. We find also سَلْوَى a quail from quail.

249. The *relative adjective* النِّسْبَةُ is formed by adding ي to the word from which it is derived, and denotes some thing or person connected therewith. Thus, شَمْسٌ solar from الشَّمْسُ the sun, كَوْنِيَّةٌ kinar from كَوْنِيَّ sun, عَوْبِيَّ Arabian from الْعَوْبُ the Arabs, إِنْجِلِيزِيُّ English from الْأَنْجِلِيزُ the English collectively, شُرْقِيَّةٌ sirocco from شُرْقٌ a heart, قَبْلِيَّ mental from قَبْلٌ the east, ظَرْفِيَّ nominal from ظَرْفٌ local from ظَرْفٌ, إِسْرَيْلِيَّcircumstantial from فِعْلٌ verbal from حَالٌ حَالِيَّ.

250. But the derivatives cannot always be formed so simply: certain terminations are rejected, and other changes arise. Thus أَنْمَدِيَّةٌ illiterate, أَمِيَّةٌ مَكِيَّةٌ Mecca (see § 198, No. 12).

Medina مَدِينَةٌ the Moslems مُسْلِمُونَ, مَدْنِيٌّ a word لَفْظَةٌ, مُسْلِمٌ a word لَفْظَةٌ signification حَقِيقَةٌ, معْنَى reality حَقِيقَةٌ, and the Prophet's tribe قُرَشِيٌّ makes قُرَشٌ.

269. The diminutive is of form فُعَيْلٌ thus from حَسَنٌ beautiful حُسْنٌ.

289. Nouns substantive must in *gender* be masculine, feminine, or common, for Arabic has no neuter.

290. Nouns are said to be *feminine* (a) by signification, or (b) by form ; as,

(a) أمٌّ a mother, عَجُوزٌ an old woman, مَرْيَمٌ Mary, عَيْنٌ an eye, يَدٌ a hand.

REM. Masculine are رَاسٌ a head, and وَجْهٌ a face.

(b) بَقَرَةٌ an ox or cow, سُورَةٌ a chapter, جَنَّةٌ a garden, خَيْرٌ good news.

REM. A few nouns ending in ة are masculine because only used of males, as خَلِيفَةٌ caliph.

291. Certain nouns are feminine only by usage ; as أَرْضٌ earth, دَارٌ a mansion, رِيحٌ wind, عَصَمٌ the sun, نَارٌ fire, نَفْسٌ a soul, self.

292. Many are said to be masculine by form and feminine by signification : together with others, these are of *common* gender ; thus,

(a) Collective nouns which form *nomina unitatis* (see § 246) chiefly denoting animals and plants: but سَلْوَى *quail* is usually masculine.

(b) Collective nouns denoting rational beings and not forming *nomina unitatis*, as حَلْفٌ *posterity*, مَلَّا *chieftains*, قَوْمٌ *one's people or tribe*. But أَهْلٌ *and أَلٌ* *one's household, people* are masculine only.

(d) Deverbal nouns when infinitives (*maçadir*, see § 195).

(e) Words regarded as such. But كَانَ *to be* is feminine, as كَانَ أَكْتَامَةً *the complete kâna* (see § 441): so also usually are particles, as أَنْ أَمْسَدِرِيَّةً *the 'an which with its verb is equivalent to a maçdar* (see § 488), أَنْ أَمْفَسِرَةً *the explicative 'an* (see § 367 e), إِنْ أَلَّا فِيَّةً *the conditional 'in* (see § 367 f), إِنْ أَلَّا شَرْطِيَّةً *the negative 'in* (see § 362 k).

(f) Certain nouns among which are the following; بَشَرٌ *a human being, humankind*, حَالٌ *state*, سَبِيلٌ *road*, سَمَاءٌ *heaven*, صِرَاطٌ *a way*, قَلْبٌ *a ship*, نَيْلٌ *night*, مُلْكٌ *dominion*, هُدَىٰ *guidance*.

293. From most adjectives and some substantives of the masculine gender, feminines are formed ending in ةـ, ةـىـ, or ةـىـ.

REM. Of these ةـ is appended without further change, but feminines in ةـىـ and ةـىـ are distinct in form from the masculine.

294. The most usual termination is ةـ; thus, آخرٌ (for الْآخِرُ *latter, last*), حَاضِرٌ *present*, قِرْدَةٌ *monkey*, حَاضِرَةٌ *monkey*, قِرْدَةٌ *monkey*, حَاضِرَةٌ *monkey*, آخرَةٌ *monkey*, حَاضِرَةٌ *monkey*, آخرَةٌ *monkey*.

REM. a. A dropped radical may be replaced, as سَمَوَةٌ from سَمَاءٌ *heaven* (see § 212 d): but مُصْطَفَى مُصْطَفَى (for مُصْطَفَى) from مُصْطَفَى *chosen*.

REM. b. ةـ (see end of § 2 and § 8, rem. a) is a compromise in orthography between the old pausal form ةـ, and تـ which we find in رَحْمَةٌ *mercy*, كَلْمَةٌ *word* for the more modern رَحْمَةٌ and كَلْمَةٌ. We write أَخْتُ *sister* for أَخْوَةٌ.

295. Feminines ending in ةـ are derived,

(a) from adjectives of form فَعْلَانُ which make فَعْلَى, as غَضِيبٌ *angry*;

(b) from adjectives of form أَفْعَلُ when superlative (being defined by the article or following noun, see § 234, rem. a) in which case the feminine is فَعْلَى; as أَلْأَحْسَنُ *the most beautiful* أَلَّا دُنْيَا *the nearest* أَلَّا دُنْيَا *the greatest of the cities*.

REM. b. The feminine of أَلَّا دُنْيَا (أَلَّا دُنْيَا) or أَلَّا دُنْيَا (أَلَّا دُنْيَا) *the first* (see § 328) is أَلَّا دُنْيَا, and that of أَخْرُ (أَخْرُ *other, another* is أَخْرَى).

296. Feminines ending in آـ are derived from adjectives of form أَفْعَلُ which are not elatives, as أَبْيَضٌ *white* أَجْمَعٌ *all* جَمِيعٌ. There are feminines which have no masculine, as أَعْرَبٌ *most Arab* which should come (irregularly, being elative) from أَعْرَبٌ.

297. All adjectives do not invariably employ their feminine forms, and some few have none. Only let the meaning be clear and there may be a laxity as regards form: thus,

(a) **فَعُولٌ** is of both genders when active in signification and attached to a singular substantive, as **رَجُلٌ شَّفُورٌ** *a grateful man* and **إِمْرَأَةٌ شَّفُورٌ** *a grateful woman*; also when active in meaning and predicate to a substantive or pronoun in the singular, as **هِيَ شَفُورٌ** *she is grateful*, **ظَنَّتْهَا صَبُورًا** *I thought her patient*. If however no substantive or pronoun be expressed we must, in order to make our meaning clear, employ the feminine form **فَعُولَةٌ**, as **رَأَيْتَ شَفُورَةً** *I saw a grateful woman*, **لَمْ يَحْمُلْهُ مَا لَهُ** *he has not a she-camel to carry loads*: also, this is required when the adjective is passive by signification, as **لَمْ يَنْقَذْهُ حَلْوَةً** *he has not a she-camel to milk* i.e. to be milked.

NOTE. Being only used of God **غَفُورٌ** *forgiving* has no feminine.

REM. a. Exceptions are to be found, as **عَدُوٌّ** *hostile*, *an enemy* fem. **عَدُوَّةٌ**.

(b) **فَعِيلٌ** is of both genders when passive in signification and attached to a singular substantive, as **إِمْرَأَةٌ قَتَيْلٌ** *a slain woman*; also when passive in meaning and predicate to a substantive or pronoun in the singular, as **هِيَ حَيْلٌ** *she is swift*, **الْعَيْنُ كَحِيلٌ** *the eye is treated with kuhl*. But if no substantive or pronoun be expressed we must, in order to make our meaning clear, employ **فَعِيلَةٌ**, as **رَأَيْتَ قَتِيلَةً** *I saw a slain woman*: also, this is required when the adjective is active by signification; whether transitive, as **إِمْرَأَةٌ عَلِيمَةٌ** *a skilful woman*, **عَجُوزٌ خَبِيرَةٌ** *an experienced old woman*; or intransitive, as **رِيحٌ عَزِيزَةٌ** *a powerful wind*.

REM. Exceptions are to be found in either case; as

هَذِهِ الْفِعْلَةُ حَمِيدَةٌ *this way of acting is praiseworthy*, and on the other hand رَحْمَةُ اللَّهِ قَرِيبٌ *the mercy of God is near*.

(c) Similar peculiarities are to be remarked in certain others.

NOTE. Adjectives of form أَفْعَلٌ when comparative are of common gender.

REM. b. Adjectives applicable to females only do not usually form a feminine, as أَنْتَ طَالِقٌ *thou (fem.) art divorced* because a wife cannot say أَنْتَ طَالِقٌ.

298. Nouns have (like verbs, see § 81) three *numbers*, the singular, dual, and plural.

299. A *dual* is formed by adding أَنْ to the singular after elision of the final vowel or tanwin; as أُمَّةٌ, بَحْرَانِ *sea* a nation أُمَّاتَانِ.

REM. b. If the singular ends in quiescent ي, or ي which was و, the original letter may be restored; as عَصَوَانِ *a staff*.

REM. e. If the third radical has been elided before ة in the singular, it is not restored; thus, لُغَةٌ *a language* for لُغَوَةٌ makes لُغَتَانِ.

300. There are two kinds of *plurals*.

(a) That which, having only a single form, is called *pluralis sanus*, the *sound* or *perfect plural*.

(b) That which, having various forms, is called *pluralis fractus*, the *broken plural*; being more or less altered from the singular.

301. The sound plural of masculine nouns is formed by adding **وَنْ** to the singular (see § 308), as **قَاهِرٌ** *a conqueror* **قَاهِرُونَ** *a worshipper* **عَابِدٌ**, **قَاهِرُونَ**. The sound plural of feminine nouns is formed by writing **اتْ** for **ةَ** when they have that termination in the singular, or when without it by adding **اتْ**; as **حَسَنَةٌ** *a boon*, **حَسَنَاتٌ** *a fruit*, **حَمَرَةٌ**, **حَمَرَاتٌ** *the month of ramadān*, **طَيْبَةٌ**, **طَيْبَاتٌ** *good*..

REM. *a.* If the singular ends in 'alif maqṣūrah (see § 7, rem. *b*) with or without tanwīn (see § 245), as **مُصْطَفَى** *chosen* for **عَلَى** *higher, highest* for **أَعْلَى**; or in kasraḥ with tanwīn (see § 167, *b* ii), as **مُفْتَرٌ**, **عَمِيٌّ** *one who invents lies* for **مُفْتَرٌ**, **عَمِيٌّ** *devout* (see § 148) for **مُمْتَقِيٌّ**; or in quiescent **يِ** preceded by kasraḥ (see § 314, rem. *b*), as **الْعَمِيُّ** *the blind (man)* for **الْعَمِيِّ**: then § 166 *b* must be obeyed in the forming of the plurals. Thus,

Nominative	مُفْتَرُونَ	عَمُونَ	أَعْلَوْنَ	مُصْطَفَوْنَ
for	مُفْتَرُوْنَ	عَمِيُّوْنَ	أَعْلَيُوْنَ	مُصْطَفَيُوْنَ
Oblique	مُفْتَرِينَ	عَمِيَّنَ	أَعْلَيَّنَ	مُصْطَفَيَّنَ
for	مُفْتَرِيْنَ	عَمِيَّنَ	أَعْلَيَّنَ	مُصْطَفَيَّنَ

The singular of **الْعَمِيُّ** illustrates § 167 *a* (ii) in changing from **يِ** to **يِّ** to **يِّيِّ**, and the plural differs nothing from that of **عَمِيٌّ** see § 314, rem. *a*. Of feminines we may note **غَصِّيٌّ** *angry* **الْكُبْرَيَاتُ** *the greatest*, **غَضِّيَّاتُ** (see § 303 *b*).

REM. *b.* Feminine substantives with sukūn to the middle.

radical may undergo change; as اَرْضٌ *earth* اَرْضَاتٌ *a* قَرْيَةٌ *village* قَرْيَاتٌ.

REM. c. A final radical dropped as in § 212 c must reappear; thus صَلَوةٌ *prayer* صَلَوَاتٌ (feminine of مُصْطَفَى) *chosen* مُصْطَفَيَاتٌ (see § 294, rem. a).

REM. d. A final radical dropped before ة sometimes reappears, as سَنَةٌ *a year* سَنَوَاتٌ *and* سَنَهَاتٌ ; but مِائَةٌ *a hundred* مِئَاتٌ *and* مِئَهَاتٌ (see § 325, rem. a).

REM. e. We have mentioned in § 294, rem. a سَمَوَةٌ *heaven* which makes سَمَوَاتٌ *and* سَمَاءَتٌ (see § 6, rem. a).

302. The sound plural masculine is formed from:—

(a) Certain diminutives and proper names.

(b) Deverbal adjectives which form their feminines by adding ة, as ضَالُونَ *erring* ضَالُوْنَ.

(c) Adjectives of form أَعْلَى which are elatives, as أَكْثَرُ *more* or أَكْثَرُونَ *most numerous*: also the corroboratives of كلٌ *viz.* أَجْمَعُونَ *all* etc. making etc. (see § 539, rem. a).

(d) The relative adjectives (see § 249) as بَدَوِيٌّ (irregularly from a desert) a *badawi* بَدَوِيُونَ *badawin* (*bedouins*). This termination is often shortened to وَنَ.

(e) A few words, among which are إِنْ *a son* (for بَنْوَنَ *son*), عَالَمٌ *one of the four classes of created beings* أَرْضٌ *earth* عَالَمُونَ *and* ذُو *owner* (see § 191, rem. a), etc.

REM. a. It must be SPECIALLY NOTED that adjectives have the sound plural masculine only when joined to substantives, expressed or understood, denoting rational creatures.

REM. *b.* From substantives and adjectives that have the sound plural masculine there may be formed a broken plural, especially from adjectives used substantively.

REM. *c.* Certain numerals given in § 323 have the form of sound plural masculine.

REM. *d.* Some feminine nouns in ةـ, especially those from which the final radical (هـ, وـ, or يـ) has been elided, form a sound plural masculine, the termination ةـ disappearing; as سـنـ a year, سـنـونـ, oblique case سـنـينـ.

303. The sound plural feminine is formed from:—

(a) All nouns ending in ةـ, as رسـالـاتـ message, آيـاتـ a sign.

REM. Some grammarians express this rule less comprehensively.

(b) Feminine adjectives, the masculine gender of which has a sound plural, as مـؤـمـنـاتـ believing (women) from مـؤـمـنـ.

(c) Names of the letters and months, as well as certain other nouns.

304. The following are forms of broken plural, from triliteral roots, numbered as in the Grammar of Professor Wright.

25.	فـعـيلـ	19.	فـعـلـانـ	13.	أـفـعـلـ	7.	فـعـلـ	1.
26.	فـعـولـةـ	20.	فـعـلـاءـ	14.	أـفـعـالـ	8.	فـعـلـ	2.
27.	فـعـائـةـ	21.	أـفـعـلـاءـ	15.	أـفـعـلـةـ	9.	فـعـلـ	3.
28.	فـعـلـ	22.	فـعـلـىـ	16.	فـعـلـةـ	10.	فـعـلـ	4.
29.	فـعـلـ	23.	فـعـالـ	17.	فـعـائـلـ	11.	فـعـالـ	5.
		24.	فـعـالـىـ	18.	فـعـلـةـ	12.	فـعـولـ	6.

In the next table an example of, at least, one noun (substantive or adjective) appears to each plural, but space forbids us to attempt illustrating each singular form.

1. فَعْلَةُ فَعْلَةٍ فَعْلَى فَعْلَةً plural of فَعْلٌ as جُمْلَةُ جُمْلَةٍ a sentence as جُمْلَةٌ a nation صُورَةُ صُورَةٍ a form صُورَةً أُمَّةٌ a nation أُمَّةً.
2. فَاعِلُ فَعَالُ فَعَالٌ فَعَالٌ فَعَالٌ فَعَالٌ plural of فَعْلٌ as بَيْضٌ بَيْضٌ white بَيْضٌ (for) بَيْضٌ.
3. فَعَالُ فَعَالٌ فَعَالٌ فَعَالٌ فَعَالٌ فَعَالٌ plural of فَعَالٌ as كِتَابٌ كِتَابٌ a book رَسُولٌ رَسُولٌ a messenger, messenger, apostle رَسُولٌ.

REM. In nearly all cases the form فَعْلُ is admissible, as بَشِيرٌ a herald بَشِيرٌ.

4. فَعَلَةُ فَعَلَةٍ فَعَلَةُ فَعَلَةٍ plural of فَعْلٌ as حِكْمَةُ حِكْمَةٍ a maxim حِكْمَةٌ.
5. فَعَلَةُ فَعَلٌ فَعَلَةُ فَعَلَةُ فَعَلٌ plural of فَعَالٌ as فَاعِلُ فَعِيلُ فَعَلَانُ فَعَلَانُ فَعَلَى فَعَلُ فَعَلٌ as نِسَاءُ نِسَاءٌ a woman نِسَاءٌ (see § 305, rem. e.).

REM. نِسَاءٌ is plural of اِمْرَأَةٌ a woman (see § 305, rem. e.).

6. فَعَلَةُ فَعَلَةٍ فَعَلَةُ فَعَلٌ فَعَلُ فَعَلٌ فَعَالٌ plural of فَعَالٌ as حَلْيٌ حَلْيٌ an ornament رُؤُوسٌ رُؤُوسٌ head رَأْسٌ صُدُورٌ صُدُورٌ breast صُدُورٌ.

(for فُلُوسٌ *a copper coin*, نَجْمٌ *star*, حُلُويٌ *for* قَلْسٌ, نُجُومٌ *a copper coin*), شَكْلٌ *form, figure*, شَكْلُ حَرْفٍ *letter (of the alphabet)*, شَكْلٌ حُرُوفٍ *particle* ذَكَرٌ, نُفُوسٌ *soul, self*, ذُكُورٌ *a male*, سَاجِدٌ *prostrate*, سُجُودٌ *prostration*.

7. فَاعِلَةٌ فَاعِلٌ plural of فَعْلٌ as شَرَعٌ *manifest*, سَاجِدٌ *prostrate*, شَارِعٌ *seeker*.
8. فَاعِلَةٌ فَاعِلٌ plural of فَعْلٌ as طَالِبٌ *seeker*.
9. فَعِيلٌ فَاعِلٌ plural of فَعِيلٌ as سَاحِرٌ *magician*.
10. فَاعِلَةٌ فَعَلَةٌ plural of فَاعِلٌ as قُضَيَةٌ (for قَاضٍ) قَاضٌ *a judge*.
11. فَعُلُلٌ فَعُلُلٌ فَعُلُلٌ plural of فَعَلَةٌ as قِرْدٌ *an ape*, قِرْدَةٌ *ape*.
12. فَعِيلٌ فَعَالٌ فَعَالٌ فَعُلُلٌ plural of فَعَلَةٌ as إِخْوَةٌ *for* إِخْوَةٌ *a brother*, أَخٌ *brother*.
13. فَعَدَةٌ فَعُلٌلٌ فَعُلٌلٌ فَعُلٌلٌ plural of فَعَدَةٌ and some other feminine quadrilaterals, as يَدٌ, أَفْلَسٌ, أَنْفُسٌ *for* قَلْسٌ, نَفْسٌ *a copper coin*, نَفْسٌ *soul, self*, أَرْجُلٌ, أَيْدٌ *leg, foot*, أَيْدٌ *hand* (يَدٌ *hand*).

14. **فَاعِلُ** plural of **فَاعَالُ** and triliterals of all forms, as
نَهْرٌ *uppermost part, forelock, cock's comb* **نَهْرٌ** *river*
 (بَنَيْ for) **إِبْنٌ** *son*, **أَصْنَامٌ** *idol* **صَنَمٌ** *thousand*, **أَلَافٌ** *الْفُ*, **أَنْهَارٌ**
أَعْمَالٌ *work* **عَمَلٌ**, **أَسْمَاءٌ** *name* (سُمُّ for) **إِسْمٌ**, **أَبْنَاءٌ** *son*,
أَشْكَالٌ *form, figure* **شَكْلٌ**, **أَغْلَالٌ** *fetter* **غُلْ**, **أَسْبَاطٌ** *tribe* **سِبْطٌ**,
أَمْوَالٌ *riches* **مَالٌ**, **أَزْوَاجٌ** *spouse* **زَوْجٌ**, **أَوْلَادٌ** *a child* **وَلَدٌ**,
صَاحِبٌ, *(أَيَّوْمٌ day* **يَوْمٌ**, *أَوْلَاحٌ* **أَوْلَاحٌ** *table* *a com-*
panion **أَصْحَابٌ**.

REM. There are a few other singulars which take this plural, as
أَشْيَاءٌ *(not أَشْيَاءٌ)* **عَدُوٌّ** *hostile*; **أَعْدَاءٌ** *enemies* **شَيْءٌ** *thing*.

15. **فَاعِلُ** plural of **فَاعَالُ** and other quadrilaterals, also as
جَوَابٌ, *a god* **أُوعِيَةٌ** *receptacle* **وِعَاءٌ**, *for* **إِلَهٌ** *آلِهَةٌ* *الله*
answer, complement **أَجْوِيَةٌ**.

16. **فَاعِلَةٌ** *female dweller* **فَاعِلُ** plural of **فَوَاعِلُ** as
سَاكِنَةٌ, *female dweller* **تَوَابِعٌ** *follower, appositive* **تَابِعٌ**
سَوَاكِنٌ.

17. **فَعَائِلُ** plural of some feminine quadrilaterals, with or without **ة** in addition, as
كَرَائِمَةٌ *noble* **كَرِيمَةٌ**, **خَبَائِثٌ** *foul* **خَيْبَيْثَةٌ**, **مَدَائِنٌ** *city* **مَدِينَةٌ**.

26. فَعْلُ فَعْلَةً plural of فَعْلٌ as بَعْلٌ *a husband*.
27. فَاعِلُ فَعْلَلُ plural of فَعَالَةً as صَحَابَةً (also صَحَابَةً) *a companion*.
28. فَاعِلُ فَعَالَةً فَعْلَةً plural of فَعَلٌ as آيَةً (for آيَةً) *sign, miracle, message, verse*.
29. فَاعِلُ plural of فَعْلٌ as صَاحِبٌ *a companion*.

REM. a. These rules are not without exception nor are they by any means exhaustive.

REM. c. Beside عَبَادٌ br. pl. 5, عَبْدٌ *slave* has fourteen other broken plurals. When a singular has more than one meaning and several plurals, there may be a correspondence: thus خَلِيفَةً *a caliph* usually follows No. 20 خَلَفَةً *caliphs*, but خَلِيفَةً *successor, deputy* makes No. 17 خَلَائِفُ which by rule is restricted to feminines. There are four meanings to عَيْنٌ beside its being the letter's name, and there are four plurals (three broken and a pl. of pl. 13 أَعْيَنُ *eyes and fountains*) of which No. 13 أَعْيَنُ signifies *eyes* and *fountains*. A word which takes the sound plural may have also one or more broken plurals.

305. The following are forms of broken plural from singular nouns with four or more consonants.

1. فَعَالِلُ plural of quadrilaterals, with or without ئ in addition, (a) whose four consonants are radical, and (b) formed from trilateral roots by prefixing ئ or مِن ت ; as:

مَغْرِبٌ، مَشَارِقٌ مَشْرُقٌ، ضَفَادُعٌ a frog the west
 مَنَائِرٌ candlestick, minaret مَنَارَةٌ، مَعَارِبٌ (compare
 § 240) مَكَاتِبٌ school مَكْتَبٌ مَصَادِرٌ source مَصْدَرٌ، مَنَابِرٌ vulg.

2. **فَعَالِيْلُ** plural of quinqueliterals, with or without **س** in addition, of which the penult is a letter of prolongation; as

أَكْرَوْسِيٌّ، مَلَائِكَةٌ مَلَعُونٌ، مَكَانِيْبُ written مَكْتُوبٌ
مَوَاقِيْتُ (see § 226) مِيقَاتٌ، كَرَاسِيٌّ chair

3. **فَعَالَة** plural of many relative adjectives (see § 249) and other nouns with four or more letters; as

(مَلَكٌ مَّلَكٌ, فَرَاعَنَةٌ Pharaoh فَرْعَوْنٌ, مَغَارِبَةٌ a Moor مَغْرِبِيٌّ angel مَلَائِكَةٌ.

REM. e. A few nouns have anomalous plurals, as امرأة *a woman* (see § 304, No. 5 rem.) ; انسان *a human being* (see § 304, No. 5 rem.) ; this we may abbreviate to especially with the article, thus انسان *man*, much as الله *Allah* has become الله *Allah*.

306. We have noted the restriction (§ 302, rem. *a*) that masculine sound plurals can only be used of rational beings: they are said by grammarians to mean several individuals; whereas the broken plural is by nature a collective and feminine in gender, being generally represented by the feminine singular pronoun; thus كَتَبْنَا فِي الْلَّوْحِ فَخَذْهَا *we have written upon the tablets, so take them.*

REM. Beside broken plurals there are the two sorts of collectives which have been mentioned in § 292 *a* and *b*:

(a) generic nouns (أَسْمَاءُ الْجِنِّينَ) which form nomina unitatis (see § 246); and

(b) nouns to which attaches the idea of collectiveness (أَسْمَاءُ اَشْبَاهِ الْجَمْعِ or أَشْبَاهُ الْجَمْعِ *likenesses of the plural*) and which do not form nomina unitatis; as أُمَّةٌ *a section of a nation*, قَوْمٌ *a people*, etc., thus مِنْ أَنْقُومُ أُمَّةٍ يَهْدُونَ *of the people there is a section who direct (not which directs) others.*

NOTE. As nomen verbi أُمَّةٌ appears in § 198, No. 12, and as singular of أُمُّهُ in § 304, No. 1. Beside being nomen verbi (§ 198, No. 25), نَبَاتٌ with the signification of *plants* is a collective, of sort (a) though without nomen unitatis, and makes a plural نَبَاتَاتٌ.

307. In case of nouns which have only one plural there can be no difficulty of selection; but, while the rest are called plurals of abundance, those broken plurals in § 304 numbered 12, 13, 14 and 15 as well as the sound plurals, are called plurals of paucity, being used when the objects denoted are ten or less. Thus يَوْمٌ *six days* br. pl. 14 (for يَوْمٌ أَيَّامٌ *of a day*).

308. In Arabic there are three cases, Nominative, Dependent and Accusative, each with its case-ending or sign: we shall however speak of the Oblique case when one and the same sign indicates both Dependent and Accusative. The following tables show how to decline *undefined* nouns which are not in construct state (see § 313) by means of فَلْسٌ *a copper coin*, لَيْلَةٌ *a night*, حَسَنَاتٍ *stars* (br. pl. 6 of نَجْمٌ *two dominions*), مُلْكَانٍ *two boons*, طَيْبَاتٍ *dwellers*, خَالِدُونَ *good things*, أَحْسَنُ *better*,

تَوَابِعٌ (fem.) *white*, بَيْضَاءٌ (fem. pl. 16 of تَابِعٌ) *followers* (br. pl. 16 of تَابِعٌ). Nouns ending with ة, whether broken plural or singular, mark the accusative differently (see § 8, rem. a) from other triptotes, i.e. nouns with three case-endings.

TRIPTOTE OR FIRST DECLENSION.

	Masc. sing.	Fem. sing.	Broken pl.
Nominative . . .	فَلْسٌ	لَيْلَةٌ	نُجُومٌ
Dependent . . .	فَلْسٍ	لَيْلَةً	نُجُومً
Accusative . . .	فَلْسًا	لَيْلَةً	نُجُومًا

DUAL.

	Masculine	Feminine
Nominative . . .	مُكَنَّا	حَسَنَانٌ
Oblique . . .	مُكَنَّيْنِ	حَسَنَتَيْنِ

SOUND PLURAL.

	Masculine	Feminine
Nominative . . .	خَالِدُونَ	طَيِّبَاتُ
Oblique . . .	خَالِدِينَ	طَيِّبَاتٍ

Except in the sound plural (see § 302) it makes no difference whether the noun be adjective or otherwise; and so with diptotes, i.e. nouns with not more than two case-endings.

DIPTOTE OR SECOND DECLENSION.

	Masc. sing.	Fem. sing.	Broken pl.
Nominative . . .	تَوَابِعٌ	بَيْضَاءٌ	تَوَابِعٌ
Oblique . . .	تَوَابِعٍ	بَيْضَاءً	تَوَابِعٌ

In the dual diptotes and triptotes are alike, thus Nom. أَحْسَنَانِ, Obl. أَحْسَنَيْنِ and so in the sound plural.

NOTE. For declension of جَوَارِ see § 312.

REM. b. No colloquial dialect of Arabic employs case-endings regularly; duals are rare, and in sound plurals only the oblique case is used.

309. We call nouns diptote when ending in -ي, -ي-ي, or -ي-ي-ي: such are the following.

(a) Broken plurals in § 304 numbered 16, 17, 20, 21, 22, 23 and 24; also those in § 305 numbered 1 and 2; beside a few others.

(b) Various nouns, more especially adjectives such as are found in § 232, Nos. 13 and 16, also in §§ 234, 295 and 296; beside others.

(c) Many proper names, as مَكَّةً *Mecca*; especially if foreign to Arabic, as إِسْرَائِيلُ *Israel*, دَاؤُدُ *David*, فَرْعَوْنُ *Pharaoh*, هَرُونُ *Aaron*, يُوسُفُ *Joseph*, آدَمُ *Adam*, إِبْلِيسُ *Eblis*, مِصْرُ *Egypt*. Exceptional are such as consist of three letters, the second of which has sukuṇ or is a letter of prolongation, thus نُوحُ *Noah*.

REM. e. There are said to be nine reasons why a noun is debarred from taking tanwin.

310. Nouns ending in ي-ي or ي-ي-ي (for ي-ي or ي-ي-ي-ي see §§ 212 b and 245) have the same form in all three cases; thus

for عَصَوْ عَصَوْ عَصَوْ we write عَصَماً *a stick*

هُدَيْ هُدَيْ هُدَيْ " " " *guidance*

Similarly we leave unchanged nouns ending in ي-ي (see § 309) such as مُوسَى (fem.) *angry*, أَدْنَى *nearer*, مُوسَى *Moses*.

311. With nouns ending in $\underline{\underline{\sigma}}$ (for $\underline{\underline{\sigma}} \underline{\underline{\sigma}}$ or $\underline{\underline{\sigma}} \underline{\underline{\sigma}}$ see § 167 b (ii) and § 369, Table 18) it is somewhat different, for we write

دَاعِيٌّ	<i>a preacher</i>	دَاعِيٌّ	i.e. دَاعِيٌّ
نَافِيٌّ	<i>negative</i>	نَافِيٌّ	نَافِيٌّ
مُعْتَدِيٌّ	<i>transgressor</i>	مُعْتَدِيٌّ	مُعْتَدِيٌّ
أَيْدِيٌّ	<i>hands</i>	أَيْدِيٌّ	أَيْدِيٌّ (br. pl. 13)

following in this the analogy of § 166 a.

312. There are however certain broken plurals ending with $\underline{\underline{\sigma}}$ which is held to represent $\underline{\underline{\sigma}} \underline{\underline{\sigma}}$. They do not follow either of the last two rules; thus جَارِيَّة a girl has br. pl. 16 جَوَارِي in the Nominative and Dependent, but جَوَارِي in the Accusative; so also صَحْرَاء a desert has br. pl. 23 Nom. and Dep. صَحَارِي, but Accusative صَحَارِي.

313. Undefined nouns become *defined*: 1. by prefixing the article ال the; 2. (a) by adding a defined noun in the dependent case, or (b) by adding a pronominal suffix. While remaining undefined a noun may be put in construct state (see § 475) by the addition of an undefined noun in dependent case.

REM. Proper names are in themselves defined, as are the pronouns هُو etc. and words like ذَلِك this, that (see §§ 340 et seq.).

NOTE. A noun cannot have two determinatives; thus الْأَعْرَافُ the uppermost parts and الْأَعْرَافُ الْجِجَابُ the uppermost parts of the partition.

314. When a noun is defined by the article, the following cases arise.

(a) If it be triptote it loses the tanwin; thus

Nominative . . .	النَّجُومُ . . .	الْلَّيْلَةُ . . .	الْفُلْسُ . . .
Dependent . . .	النَّجُومِ . . .	الْلَّيْلَةِ . . .	الْفُلْسِ . . .
Accusative . . .	النَّجُومَ . . .	الْلَّيْلَةَ . . .	الْفُلْسَ . . .

REM. From the accusative final **ا** has disappeared along with tanwin: so also from words like **الْأَيْدِي** **الْأَيْدِي** defined acc. of **أَيْدِي**.

(b) If diptote it becomes triptote; thus

Nominative . . .	الْتَّوَابِعُ . . .	الْبَيْضَاءُ . . .	الْأَحْسَنُ . . .
Dependent . . .	الْتَّوَابِعِ . . .	الْبَيْضَاءِ . . .	الْأَحْسَنِ . . .
Accusative . . .	الْتَّوَابِعَ . . .	الْبَيْضَاءَ . . .	الْأَحْسَنَ . . .

(c) If sound plural feminine it loses tanwin; thus

Nominative . . .	الْأَطْبَيْثَاتُ . . .	Oblique . . .
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REM. a. Prefixing the article causes no change in the dual or sound plural masculine.

REM. b. From the termination **ي** tanwin is lost and reappears, as **الْعَمِي**, **مُمْتَقِي** **الْمُلْتَقِي** *the thrower* from **الْعَمِي** *the blind (man)* from **أَيْدِي**, **عَمِي** **الْأَيْدِي**, **عَمِي** **الْأَعْصَمِي** *the hands* from **أَيْدِي**.

NOTE. Nouns ending in **ا** or **ي** (for **و** or **ي** see § 310) merely lose the tanwin, as **الْأَيْدِي**, **الْأَعْصَمِي**.

315. The following cases arise when a noun is in construct state, i.e. when it is **مُضَافٌ** annexed to a noun in the dependent case.

(a) We decline singulars and broken plurals as if defined by the article ; thus

Nom.	طَلَابُ الْعِلْمِ	مَشَارِقُ الْأَرْضِ
Dep.	طَلَابُ الْعِلْمِ of knowledge.	مَشَارِقُ الْأَرْضِ parts of the
Acc.	طَلَابُ الْعِلْمِ	مَشَارِقُ الْأَرْضِ earth.

NOTE. As to **كُلٌّ** all see § 482.

REM. a. Certain defective substantives (see § 191, Note) lengthen their final vowel after rejecting tanwin ; thus

Nom. أَخُو brother for أَخْ, Dep. أَخِي for أَخْ, Acc. أَخْ for أَخَا.

(b) The dual loses نِ from its termination, as

وَلَدَانِ وَلَدَانِ الْمَلِكِ the two children of the king for بَيْنَ يَدَيِ رَحْمَتِهِ between the two hands of (i.e. before) his mercy for يَدَيْنِ.

(c) The sound plural masculine loses نِ from its termination, as

يَبْنِينَ أَرْسَلْ بْنِي إِسْرَائِيلَ send the sons of Israel for يَبْنِينَ.

316. When the noun is defined by a pronominal suffix the following cases arise.

(a) Triptotes and feminine sound plurals lose tanwin, duals and masculine sound plurals the termination نِ or نِ ; thus يَدُهَا her hand from عَصَاهُ his stick from كَلِمَاتُنَا our words from يَدِيْكَ thy two hands from كَلِمَاتُ يَدِيْكَ my two hands from بِالْغُونَ the attainers of it from يَدِيْنَ.

NOTE. In the Nominative and Dependent we have أَيْدِينَا *our hands* and in the Accusative أَيْدِيَنا from أَيْدِي Acc.

(b) The singulars, broken plurals, and feminine sound plurals lose their final vowel before يِ of me, my (see § 317); thus جَنَانِي, أَعْمَالِي, رَبِّي my Lord from أَعْمَالٍ my works from جَنَانٍ my gardens from جَنَانٌ. Having lost its case-endings the noun becomes, so to speak, indeclinable.

(c) When a noun ends in ة we use the original form, viz. تِ; thus آلهَتِك thy gods from آلهَةٌ.

(d) When a noun ends in hamzah, the 'imâd (عِمَادٌ) support (see § 16) is subject to change; thus from نِسَاءٌ we have Nom. نِسَاءَ, Dep. نِسَاءَنَا, Acc. نِسَاءَنَّا, and from مَحِينَةٌ we have مَحِينَةَكِ thy coming, Dep. مَحِينَةَنَا, Acc. مَحِينَةَنَّا (see § 17 b).

REM. As regards words referred to in § 315, rem. a we must note, Nom. أَخْوَهُ his brother, Dep. أَخْيَهُ, Acc. my brother in all three cases.

317. The pronominal suffixes which express the dependent are similar to those given in § 185 except that يِ of me, my takes the place of نِي; thus حِفْظُهُمَا the guarding of them both.

REM. a. Beside معِي along with me we have by reverting to the older form معِي (see § 20 b). When attached to a word ending with لِ, دِ, وِ, فِ, يِ, نِ, هِ the suffix يِ becomes يِي, as عَصَابِي my stick; and in most cases, together with the final letter, it becomes عَلَيِّي upon me (see § 358, rem. a). On أَخْيَهُ etc. see § 316, rem.

REM. b. Like يـ, نـ, we find يـ especially in the vocative, shortened to يـ; thus يـ قـمـرـ (O) my people for رـ قـمـرـ (O) my Lord for رـ قـمـرـ (see § 438 a, rem. b).

REM. c. Changes occur similar to those in § 185, rem. b; thus يـ بـأـذـنـهـ by the permission of him, لـنـاظـرـيـهـ to the beholders of them, عـلـيـهـمـ upon them, يـبـنـ يـدـيـهـ between his two hands.

318. The cardinal numbers from one to ten are :

Fem.	Masc.	Fem.	Masc.
خـمـسـةـ	خـمـسـ	خـمـسـ	أـحـدـ
سـتـةـ	سـتـ	وـاحـدـةـ	وـاحـدـ
سـبـعـةـ	سـبـعـ	إـنـتـانـ	إـنـانـ
ثـمـانـيـةـ	ثـمـانـ	ثـمـانـ	ثـلـاثـ
تـسـعـةـ	تـسـعـ	ثـلـاثـةـ	تـسـعـةـ
عـشـرـةـ	عـشـرـ	أـرـبـعـةـ	أـرـبـعـ

REM. a. For ثـلـاثـ and words like it see § 6, rem. a. The radical letters of سـتـ are سـسـ (see § 328, rem. c).

319. The cardinal numbers from 3 to 10 take the feminine form, when the objects numbered are of the masculine gender; and conversely, the masculine form, when the objects numbered are feminine: as سـبـعـ آيـاتـ six days, سـتـةـ آيـامـ seven verses.

320. Excepting the duals إـنـتـانـ and إـنـانـ or تـشـتـانـ or تـشـتـانـ, the cardinal numbers from 1 to 10 are triptote; ثـمـانـ standing for ثـمـانـيـةـ (see § 311) Accusative.

321. Cardinal numbers from 3 to 10 are substantives: either (a) they follow the objects numbered and stand in apposition, as *رِجَالٌ ثَلَاثَةٌ* of three men i.e. of men, a triad; or (b) they are followed by a plural noun in the dependent case, as *سِتَّةٌ أَيَّامٌ* six days. For the multiples of 100 see § 325 and § 496, rem. a.

REM. When these numerals take the article they lose tanwin, as also when in construct state or defined by a pronominal suffix; while *ثَمَانٌ* has Nom. and Dep. *ثَمَانِيٌّ* Acc.

322. The cardinal numbers from eleven to nineteen are:

Fem.	Masc.	Fem.	Masc.
15 خَمْسَةَ عَشَرَ	خَمْسَ عَشَرَ	11 أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ
16 سَتَّةَ عَشَرَ	سَتَّ عَشَرَ	12 إِثْنَتَانِيَّةَ عَشَرَةَ	(إِثْنَتَانِيَّةَ عَشْرَةَ)
17 سَبْعَةَ عَشَرَ	سَبْعَ عَشَرَ	13 ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشَرَةَ
18 ثَمَانِيَّةَ عَشَرَ	ثَمَانِيَ عَشَرَةَ	14 أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشَرَةَ
19 تِسْعَةَ عَشَرَ	تِسْعَ عَشَرَةَ		

REM. a. We find *ثَمَانِيَ عَشْرَةَ* and other forms, for *ثَمَانِيَّةَ عَشَرَةَ*.

REM. b. These cardinal numbers are followed by the objects numbered in the accusative singular (see § 444 e, rem. b).

REM. c. These numerals may be called indeclinable, except *إِثْنَتَانِيَّةَ عَشَرَةَ* and *إِثْنَانِيَّةَ عَشَرَةَ* which have an oblique case *إِثْنَتَنِيَّ (إِثْنَتِيَّ) عَشَرَةَ* and *إِثْنَنِيَّ عَشَرَةَ*.

REM. d. Since long ago these compound numerals suffered contraction into one word, and are further corrupted in colloquial dialects.

323. The cardinal numbers from twenty to ninety are :

80	أَرْبَعُونَ	60	سِتُّونَ	20	عِشْرُونَ
90	تِسْعُونَ	70	سَبْعُونَ	30	ثَلَاثُونَ

REM. a. For **ئِمْنُونَ** and **ئِلْلُونَ** see § 6, rem. a.

REM. b. While of common gender these numerals are declined as masculine sound plurals, taking an oblique case in **—ينَ**; thus **أَرْبَعَيْنَ**, **سَبْعَيْنَ**, **عِشْرَيْنَ**, etc. They are substantives and usually take after them the objects numbered in the accusative singular (see § 499).

324. Numerals compounded of units and tens require **وَ** and between the unit and the ten; thus Nom. **nine** **تِسْعَ** **وَخَمْسُونَ** and **fifty nine**, Dep. **تِسْعَ** **وَخَمْسِينَ**, Acc. **تِسْعَا** **وَخَمْسِينَ**.

325. The multiples of **مِائَةٌ** *one hundred* are as follows :

200 **أَرْبَعُ مِائَةٌ**, 300 **سَلَاثُ مِائَةٌ**, 400 **مِائَانِ**, etc.

REM. a. For **مِائَةٌ** we may write **مِئَةٌ** and (see § 17 b, rem. b) **مِيَةٌ**, which last represents the usual pronunciation. There are other plurals beside the one mentioned in § 301, rem. d.

326. The multiples of **أَلْفٌ** *one thousand* are as follows :

4000 **أَرْبَعَةَ آلَافٍ**, 3000 **سَلَاثَةَ آلَافٍ**, 2000 **أَلْفَانِ**, etc.

REM. There are other plurals of **أَلْفٌ** beside **آلَافٍ**.

328. The *ordinal* numbers are adjectives; thus, masc. **أَلْأَوَّلُ** fem. **أَلْأَوَّلَى** *the first*, masc. **ثَانِيٌّ** fem. **ثَانِيَةٌ** *second*, masc. **ثَالِثٌ** fem. **ثَالِثَةٌ** *third*, masc. **رَابِعٌ** fem. **رَابِعَةٌ** *fourth*, etc.

REM. a. The radical letters of **أَلَّا وَلَّ** (see § 295, rem. b) and **أَلَّا وَلَى** or **أَلَّا وَلَى** (for **أَلَّا وَلَى**) are **أَوْلَ** or **وَلَّ**. These words have plurals, and will be further treated in § 486, rem. a, and § 493.

REM. c. From masc. **سَادِسٌ** fem. **سَادِسَةٌ** *sixth* we can obtain the radical letters of **سِتٌ** given in § 318, rem. a, as also from the fraction **سُدُسٌ** a *sixth part*.

340. The simple *demonstrative pronoun* is **هٰذِهِ** *this, that*, which in course of declension takes many forms, the commonest plural being, masc. **هٰذِهِنَّ** fem. **هٰذِهِنَّا** *these, those*.

REM. c. Closely connected by origin with **هٰذِهِ** is **هٰذُو** *possessor*, which is also declined, making in the singular feminine Nom. **هٰذَاتِ** Dep. **هٰذَاتِ** Acc. **هٰذَاتِ**, none of which is found except in construct state (see § 475).

REM. d. By prefixing **كَمْ** like to **هٰذِهِ** we get **كَهْذَا** *thus, so and so*, see § 362 bb.

341. From the simple demonstrative pronoun compounds, which admit of declension, are formed (a) by appending **كَمْ** **كَمْ** or **كَمْ كَمْ** either (i) alone, or (ii) with **كَمْ** interposed; also (b) by prefixing **هَا**.

a (i) **هٰذَكَ** *that* is used whatever the sex or number of persons addressed; but we may say to a woman **هٰذَكَ**, to two persons **هٰذَكَمَا**, etc. The plurals **هٰذَكَمَا** and **هٰذَكَنَّ**, and **هٰذَكَنَّ**, with short first syllable, *those* are of common gender.

(ii) Similarly **هٰذِكَ** or **هٰذِكَ** *that* is used in conjunction with

pronominal suffixes of the second person ; thus **فِي ذَلِكَ** *therein* *O you.*

REM. By prefixing **كَ** *like* to **ذَلِكَ** we get **كَذَلِكَ** *in like manner, so,* see § 463.

b. The particle **هَا** (which is also an interjection, see § 368) we may prefix to **هَا** and write **هَذَا** *this* ; which word has a singular feminine **هَذِهِ**, and as one of its plurals **هَذُولَاتُ** or **هَذُولَاتُ** *these* of common gender.

345. We find in Arabic only one *article*, viz. **الْأَلِفُ**, which is called the instrument of definition and always written in conjunction with the following word ; thus **قُرْآنٌ** *a reading* **الْقُرْآنُ** *the reading, the Corán.*

REM. a. The article is also called **لَامُ التَّسْمِيفِ** ('alif being merely prosthetic, see § 19, rem. c) *the lām of definition*, and it has two uses :

(i) **لَامُ الْعَهْدِ** *the article of familiarity* when its presence implies that the word, to which it is attached, expresses a thing or person known to the hearer ; thus **يَرِثُونَ الْأَرْضَ** *they shall inherit the earth*, i.e. the earth which we know :

(ii) **لَامُ الْجِنِّسِ** *the generic article*, not implying that the word, to which it is prefixed, expresses an individual person or thing ; in this case it shows the genus by indicating one member of a class ; thus **فِلَامِهِ أَسْدُسُ** *his mother shall have a sixth, whenever a boon comes to them.*

NOTE. Arabic and some other languages are more regular than English in respect of the generic article, for one says "Man

is mortal" but "The horse is a quadruped," whereas in these cases we must write **الْإِنْسَانُ** *l'homme* and **الْفَرَسُ** *le cheval* (see § 527).

346. Among the *conjunctive pronouns* are masc. **أَنْذِي**, fem. **أَنْتِي** *who, which, that*; **مَنْ** *he who, she who, whoever*; **مَا** *that which, whatever*. They are also called relative pronouns and, with exception of **أَنْذِي**, may be interrogative (see § 351).

347. As may be found in § 20 *b*, initial **الْأَنْذِي** represents the article, to which is joined **لِ** (see § 341 *a ii*) and **ذَا** or **ذُو** (see § 340). Of the many forms taken in declension we must, beside **أَنْتِي** the feminine singular, mention the masculine plural **أَنْذِينَ**. When used adjectively these words refer to a definite substantive with which they agree in gender, number, and case; thus **الْأَرْضُ أَنْتِي بَارَكْنَا فِيهَا** *God who created it, Allah, the land which We blessed*: when used substantively however they have the meaning of **مَنْ** or **مَا**, thus **أَغْرَقْنَا أَنْذِينَ مَا** *We drowned those who*.

REM. The nominatives must originally have been **أَلَّذُو** and **أَلَّذُونَ** but in place of these words the oblique case is always used (see § 308, rem. *b*) and a shortened form.

348. The conjunctive pronouns **مَنْ** and **مَا** are indeclinable: the former refers to beings endowed with reason, as **مُوسَى وَمَنْ مَعَهُ** *Moses and those who (are) with him*; while the latter is used of all other objects, as **بِمَا فَعَلَ** *by reason of that which he has done*. Unlike **أَنْذِي** these words can never be used adjectively.

351. All conjunctive pronouns may be *interrogative* except **أَنْتَ**, thus **مَنْ أَنْتَ** *who art thou?* **مَا فَعَلَ** *what has he done?* see § 570.

REM. The interrogative **مَا** is usually shortened to **مٰ** when joined with a preposition; thus **لِمٰ** *why?* i.e. because of what? So also **كَمٰ** *the like of what?* becomes **كَمٰ** *how much?*

353*. The pronouns **مَنْ** and **مَا** are sometimes indefinite. Of this sort is **مَا الْمُصْدِرِيَّةُ** *the mā which introduces a clause equivalent to a maṣdar* (see §§ 488 and 514); thus **مِنْ بَعْدِ مَا جِئْتَ** *after that thou camest* which is equivalent to **مِنْ بَعْدِ مَوْجِيْنِكَ** *after thy coming*. We find the indefinite **مَا** in conditional clauses (§ 406), also in reference to time (§ 367 p and 407); when added to certain adverbs it gives them a conditional and general signification, thus **حَيْثُمَا** *where* **حَيْثُمَا** *wherever*, **أَيْنَمَا** *where?* **أَيْنَمَا** *wherever*. If appended to **أَنْ**, **إِنْ**, etc., it hinders their regimen (§ 436, rem. d); attached to a conjunction or preposition (§ 470, rem. f) it usually does not; and there are other uses for which it serves.

NOTE. Similar to the adverbs mentioned above is **مَمِّمَا** (for **مَا مِمَّا**) *whatever from* **مَا** *what*.

354. The *particles* are of four sorts; viz. prepositions, adverbs, conjunctions, and interjections.

355. The *prepositions* are divided into separable, i.e. those written as separate words, and inseparable, i.e. those which are united in writing with the following word.

356. The inseparable prepositions consist of one consonant with its vowel. They are :—

- (a) **بِ** *by, by means of, by reason of, for the reason, in, on, with, to, of, in exchange for*, see § 456.
- (c) **عَنْ** *belonging to, for the use of, to, due to, in, for, of*, see § 453.
- (d) **وَ** *by in swearing*, see § 462.

REM. a. Changes occur after **بِ** similar to those in § 185, rem. b, as **بِي**, **بِنِي**; see also § 20, rem. a.

REM. b. Before a pronominal suffix the preposition **عَنْ** becomes **عَنِ**, as **عَنِي**, **عَنْكِي** etc.; except with **يَ** — *me* when we have **عَنِي**.

REM. c. Sometimes **كَ** *like* is reckoned among prepositions : it will be treated in § 463.

357. The separable prepositions are of two sorts: firstly, those which have different terminations and are biliteral or trilateral; secondly, those which are substantives in the accusative singular and end in **ـة**, having lost tanwin on account of the following noun (see § 478 b).

358. The separable prepositions of the first sort are :—

- (a) **إِلَى** *to, towards, until*, see § 451.
- (b) **حَتَّى** *till, up to*, see § 452.
- (c) **عَلَى** *over, upon, against, to, for, on account of, concerning, by means of, incumbent upon*, see § 459.
- (d) **عَنْ** *from, away from, of*, see § 449.
- (e) **فِي** *in, into, over, among, upon, on, concerning, treating of*, see § 455.
- (f) **لَدُنْ** or **لَدَنِي** *with, beside, near*.

- (g) مَعْ or مَعَ with, along with, see § 457.
- (h) مِنْ of, to, from, on, out of, see § 20 d and § 448.
- (i) مُنْذُ or مُنْذَ from a certain time, since.

REM. a. Before suffixes the final syllables of عَلَى, إِلَى, and نَدَى are diphthongs; thus إِلَيْكَ to thee, عَلَيْنَا over us. Changes occur similar to those in § 185, rem. b; إِلَيْهِنَّ to them (fem.), عَلَيْهِمَا over them both. With يِ— me we have إِلَيْيَ to me etc., and فِي in case of كِتَابٌ فِي as فِي a letter relating to me (see § 317, rem. a).

REM. b. In connection with نِ— we double the ن of عنْ, مِنْ and مِنْ, thus مِنْ from me. The ن of عنْ and مِنْ is assimilated in connection with مَنْ or مَا, thus عَتَّوا عَمَّا they turned disdainfully from that which for عنْ مَا (see § 14 b, rem. b).

359. Separable prepositions of the second sort have been described in § 357 and will be noticed in § 444 b. Among them are بَعْدُ after, بَيْنَ between, تَحْتَ under, دُونَ below, عِنْدَ beside, in the mind of, فَوْقَ above, over, قَبْلَ before of time (see §§ 464 to 470).

360. The *adverbs* are of three sorts; firstly, particles some inseparable and some separable; secondly, indeclinable substantives ending in —; thirdly, nouns in the accusative.

361. The inseparable adverbial particles are:—

- (a) ؟, interrogative, see § 566.

REM. When this ؟ is followed by ؟ we use ؟ instead of ؟

as 'imâd (see § 16) to hamzâh and write the two thus أَيْ, as أَيْنَ تَ لَأَجْرَا shall there indeed be to us a reward?

(b) سَ (abbreviation of سَوْفَ see § 364 e) prefixed to a verb in the imperfect to express more emphatically its future sense.

(c) تَعْنِيْنَ كَسْفَتَ عَنَّا جَ ا verily, surely, certainly (see § 590). As تَعْنِيْنَ أَلْرِجَزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ Verily if thou removest from us the plague, surely we will believe with thee, and we will certainly send. This la is always affirmative, and of it there are said to be five sorts.

362. Among the separable adverbial particles are :

(b) إِذْ and إِذَا behold ! lo ! Of these إِذَا is followed only by a nominal proposition (see § 513) and refers to the same time as the preceding statement.

(e) لَا truly, see § 568.

(h) إِنْ not, called إِنْ أَنْ شَفِيْةً the negative 'in, see § 558.

(m) إِنْ verily precedes a noun in the accusative or one of the pronominal suffixes given in § 185 ; but the 1st singular can be إِنِي or إِنِي and the 1st plural إِنَّنِي or إِنِي. In such case the suffix هَ may be صَمِيْرُ الْشَّأْنِ the pronoun of the fact, not being needed to express the sentence's meaning, thus إِنَّهُ أَنِي أَلَّهُ verily I am God (see § 367 g). By means of إِنْ the subject may be introduced, upon which often follows a predicate with جَ (see § 361 e) as إِنْ هَذَا لَسَاحِرٌ عَلَيْهِ verily this (man) is a skilled magician. For government by إِنْ see § 436.

(n) **إِنْمَا** *only*, see § 436, rem. *d*, and § 585.

(q) **إِنِّي** *yes, yea*; used with an oath, as **إِنِّي وَآللّٰهُ** *yes by God*, whence the vulgar **أَيْوَّلْ** and in Nubia **أَيْوَّلْ** for which at Damascus **إِنِّي نَعَمْ** is said.

(s) **أَيْنَ** *where? أَيْنَما* *wherever*, see § 353*.

(u) **بَلْ** *yes, yea* sometimes to be translated *on the contrary*, for to a negative statement it gives contradiction. Compare *si* in French.

(z) **قَدْ** is usually employed with the perfect (see §§ 402, 403 *b*) to express more emphatically its past sense: when used with the imperfect we render **قَدْ** *sometimes*.

(bb) **كَذَا** *thus* (§ 340, rem. *d*) and **كَذِيلَكَ** *in like manner* (see § 341 *a*, rem.).

(dd) **لَا** *not* is used:—

- (i) as negative of the future and of the indefinite present, see §§ 408 *e*, rem. *a*, 439, 555, and 584 *a*;
- (ii) as representative of the other negatives after **وَ** *and*, see §§ 482 *d* rem., 560, and 580;
- (iii) as negative of the jussive, see §§ 417 *b* and 420.

(ee) **لَكِنْ**, often with **وَ** *but, yet* (see § 584 *b*). We place **لَكِنْ** only before nouns and pronominal suffixes in the accusative case (see § 436). With the 1st person we may write **لَكِنَّنَا**, **لَكِنَّنِي** as well as **لَكِنْنَا**, **لَكِنْنِي**.

(ff) **لَمْ** *not* is used solely with the jussive which is then perfect in sense, see §§ 412 and 418.

- (gg) لَمْ not yet, joined to the jussive.
- (hh) لَكُونْ أَنْ not a contraction of لَمْ أَنْ (i.e. لَكُونْ أَنْ it will not be that) is followed by the subjunctive, see §§ 411, 415 a i, and 556.
- (kk) مَا not negative of the definite or absolute present, see §§ 408 e, rem. a, and 531; also of the past see § 557.
- (mm) نَعَمْ yes, yea (for نَعَمْ it is agreeable) affirms the preceding statement.
- (oo) هَلْ interrogative, see § 567.
- (qq) هَنَا demonstrative here; whence (see § 341 for an analogy) هُنَالِكْ there.

363. We have treated in §§ 357 and 359 certain accusative substantives which serve as prepositions; the same nouns may be used as adverbs, but they must invariably end in *ـ*. Thus مِنْ حَيْثُ afterwards; حَيْثُ where, whence, بَعْدُ مِنْ whither, حَيْثِمَا wherever (see §§ 353* and 406); مِنْ قَبْلُ, قَبْلُ beforehand.

364. The Arabic language would however be poor in adverbs but for the adverbial accusative, which is extensively used as will be learned from § 440 et seqq. Here we may mention أَبَدًا ever, جَمِيعًا all together. Also, of the same class are the adverbs:—

- (e) سُوفَ in the end prefixed to the imperfect to express real futurity, see §§ 361 b, 408 c, and 587 d.
- (g) كَيْفَ how?

REM. b. For لَعَلَّ see §§ 436, rem. f, and 442, rem. g (2).

365. The *conjunctions*, like prepositions and adverbs, are some inseparable and some separable.

366. The inseparable conjunctions are :—

- (a) **وَ** *and*, see §§ 576 to 583.
- (b) **فَ** *so, and so, so that, and thereupon, then*, see §§ 406 c, 415 d, 540, 576, and 587.

REM. These conjunctions **وَ** and **فَ** may be preceded by the interrogative **إِنْ** (see § 566).

- (c) **جُ**. This may be (i) the *li* of command (see 417 a) which is usually prefixed to the 3rd sing. of the jussive, to give it an imperative sense; and when following **وَ** or **فَ** is written without *kasrah* thus **جُ**: or (ii) the *li* which governs the subjunctive and means *that, so that, in order that* (see §§ 411 and 415 b).

367. Among the separable conjunctions are these :—

- (a) **إِذْ** *when* is prefixed to a verbal or nominal proposition and refers to the past; thus **وَإِذْ أَنْجَيْنَاكُمْ** *and (remember the time) when We delivered you.*
- (b) **إِذَا** *whenever*, see § 405.
- (d) **أَمْ**, followed by **فَ**, *as for, as regards*, see § 576.
- (e) **أَنْ** *that, so that, in order that* governs the subjunctive (see §§ 411 and 415 a i); also the perfect and indicative (see § 415 a ii): it is used after certain prepositions (see §§ 470, rem. f, and 488). Notice must here be taken of **أَنْ الْمُفَسِّرَةُ** *the explicative 'an*, which introduces a

أَوْحَيْنَا إِلَى مُوسَى أَنْ أُتْقِعَّدَكَ We revealed quotation, as to Moses (saying) Throw down thy rod.

(f) إِنْ ^{إِنْ} if called the conditional 'in, see §§ 406 b, 413, 417 c i, and 588. The compounds are:—

وَإِنْ although (in which sense it is not usually followed by an apodosis*), and if;

إِنْ شِئْ verily if, see § 361 c;

إِلَّا (for إِنْ لَا see § 14 b, rem. b) if not, but commonly meaning except and with a preceding negative only, see § 586 a;

إِمَّا (for إِنْ مَا see § 14 b, rem. b, and § 353*) if and when repeated إِمَّا either or, as إِمَّا أَنْ تُلْقِي وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ (choose) either that thou dost throw or that we be the throwers.

(g) أَنْ that. Like إِنْ it precedes a noun in the accusative or one of the pronominal suffixes given in § 185; the 1st singular being أَنِّي or أَنْتِي and the 1st plural أَنْتُمْ or أَنْتُمْ. In such case the suffix ^ه may be pronoun of the fact (see § 362 m) as بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلٌ because apostles used to come to them. Beside بِأَنْ we have لَآنْ which also means because, and كَآنْ as though, see §§ 436 and 470, rem. f.

* The apodosis of a sentence is the consequent clause, which expresses a result; as distinguished from the precedent clause, called protasis, which is conditional.

(h) **حَاشِرٌ أَوْ حَابِسٌ** or as **حَاشِرٌ أَوْ حَابِسٌ** a gatherer or a loser.

(i) **فَمَا** then, and then, implying succession at an interval.

(k) **حَتَّىٰ** till, see §§ 405, rem. c, 415 c, and 452, rem. c. Beside being a conjunction **حَتَّىٰ** is a preposition, see § 358 b.

(n) **لَمَّا** after, when, is used with the perfect.

(o) **لَوْ** if, see §§ 404 and 588.
وَلَوْ even though.

(p) **مَا** as long as, as far as; used with the perfect (see § 407) and jussive (see § 418): it is called the **mâ** of duration (see § 353*).

368. The *interjections* are numerous: among them we find **يَا O!** which is used before nouns (see § 438 a) without the article, as **يَا قَوْمٌ O people**; or **يَا أَيُّهَا O!** used before nouns (see § 438 b) with the article, as **يَا أَيُّهَا الْمَأْسُوفُ O men**; **لَا** *lo!* as **لَا أَتَتْمُ الْأَنْوَافَ** *lo ye are those.*

369. The following pages supply paradigms of the verbs. First of all it is essential that Tables 1 and 2 be thoroughly well learnt; thus with **كَلَمَ** to wound (see § 35, rem. a):

kalama	kalamat	kalamta	kalamti	kalamtu
kalamâ	kalamatâ	kalamtumâ		
kalamû	kalamina	kalamtum	kalamtunna	kalaminâ
yaklimu	taklimu	taklimu	taklimâna	'aklimu
yaklimâni	taklimâni	taklimâni		
yaklimâna	yaklimna	taklimâna	taklimna	naklimu

Also to be found in Table 1 are **كُتَلَ** *to kill*; **جَمَعَ** *to collect*; **خَسِرَ** *to lose*; and **سُرِعَ** *to be quick*.

Table 3 gives **كَلَمَ** *to wound much and to address, accost*; **قَاتَلَ** *to fight with*; **أَسْلَمَ** *to turn Moslem*; **تَكَلَّمَ** *to speak*; **تَقَاتَلَ** *to fight with one another*; **إِنْجَسَ** *to gush*; **إِفْرَقَ** *to go asunder*; **إِسْتَغْفَرَ** *to ask pardon*; and **إِصْفَارَ** *to be yellow*.

Table 5 *a b* and *c* give **مَدَّ** *to stretch*; **حَبَّ** *to be an object of love*; **مَسَّ** *to touch*; **مَدَّدَ** *to stretch much or often*; **مَادَّ** *and* **مَادَّ** *to contend in pulling*; **أَمَدَّ** *to increase*; **تَمَدَّدَ** *to stretch oneself*; **تَمَادَّ** *of two persons together to stretch a cloth*; **انْجَرَّ** *to let oneself be dragged*; **إِمْتَدَّ** *to stretch oneself, to become extended*; **إِسْتَهِمَّ** *to ask succour*.

Table 6 gives **أَدْبَرَ** *to invite*; **أَدْبَرَ** *to be well brought up*; **أَثْرَ** *to relate*; **الَّهُ** *to adore*; **الَّمَ** *to suffer*; **أَدْبَرَ** *to bestow a good education, punish*; **آمَرَ** *to consult with*; **آسَفَ** *to afflict*; **تَأَذَّنَ** *to proclaim*; **تَوَامَرَ** and **تَآذَنَ** *to deliberate in common*; **إِسْتَأْذَنَ** *and* **إِتَّجَرَ** *to give alms, receive wages*; **إِسْتَجَرَ** *to ask permission*.

Table 7 gives **بُوَسَ** *to be brave*; **بَيْسَسَ** *to be in distress*; **سَأَلَ** *to interrogate*; **رَأَسَ** *to appoint as chief*; **لَاهَمَ** *to reconcile*; **أَلَّاكَ** *to send*; **تَرَأَسَ** *to become chief*; **تَبَاعَسَ** *to feign poverty*; **إِسْتَسَامَ** *to split itself*; **إِبْتَاسَ** *to abase oneself*; **إِنْجَاثَ** *to deem unlucky*.

Table 8 gives هَنَّا — to be pleasant; ذَنْتُ — to be mean; قَرَأَ — to read; خَطَّى — to do wrong; نَبَّا — to inform; قَارَأَ — to read together with, teach mutually; أَقْرَأَ — to teach one to read or recite; تَنَبَّا — to call oneself a prophet; تَخَاطَّا — wrongly to attribute error to oneself; إِنْسَبَ — of skin to be stripped off; إِهْتَنَّا — to administer well; اسْتَقْرَأَ — to desire one to read.

Table 9 gives وَجَلَ — to promise; وَرِثَ — to inherit; وَعَدَ — to fear; أَوْرَكَ — to play at hazard and to be easy; يَسَرَ — to cause to inherit; أَيْقَنَ — to feel sure; اتَّعَظَ — to be admonished; اتَّسَرَ — to divide by lot a slain beast; اسْتَوْقَعَ — to expect; إِسْتَيْسَرَ — to be easy.

Tables 10 to 13 give خَافَ — قَالَ — سَأَوَ — to say; طَأَوَ — قَالَ — to go; خَوَفَ — صَوَرَ — سَيَرَ — to fear; صَوَرَ — to fashion; طَأَوَ — to make go; خَوَفَ — (for خَوَفَ) to fear; سَيَرَ — to make go; طَأَوَ — to comply with; سَيَرَ — to accompany; أَحَاطَ — to encompass, comprehend; تَبَيَّنَ — to counterfeit, forge; تَقَوَّلَ — (see § 47) to appear clear; تَعَاوَنَ — to help one another; تَسَاءَرَ — to travel in company; إِنْسَاقَ — to be driven; اخْتَارَ — to choose; إِسْتَقَامَ — to hold oneself upright.

Tables 14 to 18 give رَجَأَ — هَدَى — to hope for; هَدَى — to direct; نَسِيَ — عَدَى — to forget; رَضِيَ — to be pleased; نَسِيَ — عَادَى — to make pass and to give a verb a transitive signification; عَاطَى — to give mutually; أَرْجَى — to put off; تَجَلَّى — to make oneself manifest; تَعَالَى — to exalt oneself; اهْنَدَى — to be cleared away; اهْنَدَى — to be directed aright; اسْتَسْقَى — to ask for drink.

Concerning the vocalization of Derived Forms, it may be helpful to note that, in the perfect active, fathaḥi is characteristic vowel of all: but in the imperfect active we find (except for iv

having sukûn to the first radical) in Forms II III and IV.

U A I يُسْلِمُ يُقَاتِلُ يُعَلِّمُ

in Forms V and VI

A A A A يَتَعَالَى يَسْكُنُ

and in Forms VII VIII and X (sukûn being duly noted)

A A I يَسْتَعْفِرُ يَقْتَرِقُ يَتَبَسِّسُ

In the perfect passive we find:

U I as أُسْلِمَ قُوْتَلَ كُلِّمَ etc.

and in the imperfect passive

U A A as يُسْلِمُ يُقَاتِلُ يُعَلِّمُ etc.

NOTE. Nomina verbi are treated in §§ 195 to 212; while nomina agentis et patientis find place in §§ 229, 230, 236 sqq.

FIRST FORM OF THE STRONG VERB.

TABLE 1. ACTIVE.

Imperfect.				Perfect.
Energ. I.	Jussive.	Subj.	Indic.	
يَكْلِمَنْ	يَكْلِمْ	يَكْلِمْ	يَكْلِمْ	كَلَمَ m. 3. Sing.
تَكْلِمَنْ	تَكْلِمْ	تَكْلِمْ	تَكْلِمْ	كَلَمَتْ f.
تَكْلِمَنْ	تَكْلِمْ	تَكْلِمْ	تَكْلِمْ	كَلَمَتْ m. 2.
تَكْلِمَنْ	تَكْلِمِي	تَكْلِمِي	تَكْلِمِي	كَلَمَتِ f.
أَكْلِمَنْ	أَكْلِمْ	أَكْلِمْ	أَكْلِمْ	كَلَمَتْ c. 1.
يَكْلِمَانْ	يَكْلِمَا	يَكْلِمَا	يَكْلِمَانْ	كَلَمَانْ m. 3. Dual
تَكْلِمَانْ	تَكْلِمَا	تَكْلِمَا	تَكْلِمَانْ	كَلَمَاتَا f.
تَكْلِمَانْ	تَكْلِمَا	تَكْلِمَا	تَكْلِمَانْ	كَلَمَاتَا c. 2.
يَكْلِمُونْ	يَكْلِمُوا	يَكْلِمُوا	يَكْلِمُونْ	كَلَمُوا m. 3. Plur.
يَكْلِمَنْ	يَكْلِمَنْ	يَكْلِمَنْ	يَكْلِمَنْ	كَلَمَنْ f.
تَكْلِمُونْ	تَكْلِمُوا	تَكْلِمُوا	تَكْلِمُونْ	كَلَمَتُمْ m. 2.
تَكْلِمَنْ	تَكْلِمَنْ	تَكْلِمَنْ	تَكْلِمَنْ	كَلَمَشَنْ f.
نَكْلِمَنْ	نَكْلِمْ	نَكْلِمْ	نَكْلِمَنْ	كَلَمَنْta c. 1.

TABLE I. (continued.)

Imperative.

Feminine	Common	Masculine
إِكْلِمِي		إِكْلِمْ 2. Singular
	إِكْلِمَا	2. Dual
إِكْلِمَنْ		إِكْلِمُوا 2. Plural

VERBS WITH OTHER CHARACTERISTIC VOWELS.

We have seen however, in §§ 91, 92 and 93, that all strong verbs are not conjugated like the above; for instance,

<i>Imperative</i>	<i>Imperfect Indicative</i>	<i>Perfect</i>
أَقْتَلْ	يَقْتَلْ	قَتَلَ m. 3. Singular
أَقْتَلْ	تَقْتَلْ	قَتَلْتَ m. 2.
إِجْمَعْ	يَجْمَعْ	جَمَعَ m. 3. Singular
إِجْمَعْ	تَجْمَعْ	جَمَعْتَ m. 2.
إِخْسَرْ	يَخْسَرْ	خَسَرَ m. 3. Singular
إِخْسَرْ	تَخْسَرْ	خَسَرْتَ m. 2.
أَسْرَعْ	يَسْرَعْ	سَرَعَ m. 3. Singular
أَسْرَعْ	تَسْرَعْ	سَرَعْتَ m. 2.

FIRST FORM OF THE STRONG VERB.

TABLE 2. PASSIVE.

Imperfect.				Perfect.
Energ. I.	Jussive.	Subj.	Indic.	
يُكْلِمَنْ	يُكْلِمْ	يُكْلِمَ	يُكْلِمَ	كُلِمَ m. 3. Sing.
تُكْلِمَنْ	تُكْلِمْ	تُكْلِمَ	تُكْلِمَ	كُلِمَتْ f.
تُكْلِمَنْ	تُكْلِمْ	تُكْلِمَ	تُكْلِمَ	كُلِمَتْ m. 2.
تُكْلِمَنْ	تُكْلِمِي	تُكْلِمِي	تُكْلِمِي	كُلِمَتِ f.
أُكْلِمَنْ	أُكْلِمْ	أُكْلِمَ	أُكْلِمَ	كُلِمَتْ c. 1.
يُكْلِمَانْ	يُكْلِمَا	يُكْلِمَا	يُكْلِمَا	كُلِمَا m. 3. Dual
تُكْلِمَانْ	تُكْلِمَا	تُكْلِمَا	تُكْلِمَا	كُلِمَتَا f.
تُكْلِمَانْ	تُكْلِمَا	تُكْلِمَا	تُكْلِمَا	كُلِمَتُّا c. 2.
يُكْلِمُونْ	يُكْلِمُوا	يُكْلِمُوا	يُكْلِمُوا	كُلِمُوا m. 3. Plur.
يُكْلِمَنْ	يُكْلِمَنْ	يُكْلِمَنْ	يُكْلِمَنْ	كُلِمَنْ f.
تُكْلِمُونْ	تُكْلِمُوا	تُكْلِمُوا	تُكْلِمُوا	كُلِمَشْ m. 2.
تُكْلِمَنْ	تُكْلِمَنْ	تُكْلِمَنْ	تُكْلِمَنْ	كُلِمَشْ c. 2.
تُكْلِمَنْ	تُكْلِمَ	تُكْلِمَ	تُكْلِمَ	كُلِمَشَا f.
				كُلِمَشَا c. 1.

DERIVED FORMS OF THE STRONG VERB.

TABLE 3.

PASSIVE.		ACTIVE.		
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>
	كَلَمٌ يُكَلِّمُ	كَلَمٌ	كَلَمٌ يُكَلِّمُ	كَلَمٌ II
	قُوْتَلٌ يُقَاتِلُ	قَاتِلٌ	قُوْتَلٌ يُقَاتِلُ	قَاتِلٌ III
	أَسْلَمٌ يُسْلِمُ	أَسْلَمٌ	أَسْلَمٌ يُسْلِمُ	أَسْلَمٌ IV
	تَكَلَّمٌ يُتَكَلَّمُ	تَكَلَّمٌ	تَكَلَّمٌ يُتَكَلَّمُ	تَكَلَّمٌ V
	تُقْوَتَلٌ يُتَقَاتِلُ	تَقَاتِلٌ	تُقْوَتَلٌ يُتَقَاتِلُ	تَقَاتِلٌ VI
	إِنْبَجَسٌ يُنْبَجِسُ	إِنْبَجَسٌ	إِنْبَجَسٌ يُنْبَجِسُ	إِنْبَجَسٌ VII
	إِنْتَرَقٌ يُنْتَرِقُ	إِنْتَرَقٌ	إِنْتَرَقٌ يُنْتَرِقُ	إِنْتَرَقٌ VIII
			إِصْفَرٌ يَصْفَرُ	إِصْفَرٌ IX
	أَسْتَغْفِرٌ يُسْتَغْفِرُ	أَسْتَغْفِرٌ	أَسْتَغْفِرٌ يُسْتَغْفِرُ	أَسْتَغْفِرٌ X
			إِصْفَارٌ يَصْفَارُ	إِصْفَارٌ XI

FIRST FORM OF THE VERB WITH MIDDLE
RADICAL DOUBLED.

TABLE 5. a. ACTIVE.

Imperfect.				Perfect.
Energ. I.	Jussive.	Subj.	Indic.	
يَمْدَن	يَمْدُد	يَمْد	يَمْد	مَدَ m. 3. Sing.
تَمْدَن	تَمْدُد	تَمْد	تَمْد	مَدْتُ f.
تَمْدَن	تَمْدُد	تَمْد	تَمْد	مَدْتَ m. 2.
تَمْدَن	تَمْدِي	تَمْدِي	تَمْدِينَ	مَدْدِتُ f.
أَمْدَن	أَمْدُد	أَمْد	أَمْد	مَدْدَتُ c. 1.
يَمْدَان	يَمْدَأ	يَمْدَأ	يَمْدَانِ	مَدَّا m. 3. Dual
تَمْدَان	تَمْدَأ	تَمْدَأ	تَمْدَانِ	مَدَّتَا f.
تَمْدَان	تَمْدَأ	تَمْدَأ	تَمْدَانِ	مَدَّدَتَمَا c. 2.
يَمْدَن	يَمْدُوا	يَمْدُوا	يَمْدُونَ	مَدْوا m. 3. Plur.
يَمْدَنَاتِن	يَمْدُدَنَاتِن	يَمْدَنَاتِن	يَمْدَنَاتِن	مَدَّدَنَاتِن f.
تَمْدَن	تَمْدُوا	تَمْدُوا	تَمْدُونَ	مَدَّدَتَمَ m. 2.
تَمْدَنَاتِن	تَمْدَدَنَاتِن	تَمْدَدَنَاتِن	تَمْدَدَنَاتِن	مَدَّدَتَنَاتِن f.
نَمْدَن	نَمْدُد	نَمْد	نَمْد	مَدَّدَنَاتِن c. 1.

TABLE 5. a. (continued.)

Imperative.

Feminine	Common	Masculine
مُدِّي		أَمْدُدُ 2. Singular
	مَدَا	2. Dual
أَمْدُدَنْ		مُدُّوا 2. Plural

We find also in the Imperative مَدَّ, مُدَّ and مُدُّ instead of مُدِّ; while the Jussive has also يَمْدِدُ, يَمْدُدُ and يَمْدُّ.

VERBS WITH OTHER CHARACTERISTIC VOWELS.

Attention is drawn in § 120 b to these verbs, which have other peculiarities beside those here noted:

Imperative. Imperfect. Perfect.

Jussive.	Indic.	
يَحِبُّ يَحِبَّ	يَحِبُّ	حَبَّ m. 3. Sing.
يَحِبَّ		
تَحِبُّ تَحِبَّ إِحْبَّ حَبَّ	تَحِبُّ	حَبِّتَ m. 2.
تَحِبَّ تَحِبَّ حِبَّ		
يَمْسِسُ يَمْسِسَ	يَمْسِسُ	مَسَّ m. 3. Sing.
يَمْسِسَ		
تَمْسِسُ تَمْسِسَ أَمْسِسُ مَسَّ	تَمْسِسُ	مَسِّتَ m. 2.
تَمْسِسَ تَمْسِسَ مَسِّ		

FIRST FORM OF THE VERB WITH MIDDLE RADICAL DOUBLED.

TABLE 5. b. PASSIVE.

Imperfect.				Perfect.
Energ. I.	Jussive.	Subj.	Indic.	
يَمَدَن	يَمَدْدُ	يَمَدَ	يَمَدْ	مَدْ m. 3. Sing.
تَمَدَن	تَمَدْدُ	تَمَدَ	تَمَدْ	مَدْ f.
تَمَدَن	تَمَدْدُ	تَمَدَ	تَمَدْ	مُدِدْتَ m. 2.
تَمَدَن	تَمَدْدِي	تَمَدِي	تَمَدِينَ	مُدِدْتِ f.
أَمَدَن	أَمَدْدُ	أَمَدَ	أَمَدْ	مُدِدْتَ c. 1.
يَمَدَان	يَمَدَّا	يَمَدَّا	يَمَدَانِ	مَدَّا m. 3. Dual
تَمَدَان	تَمَدَّا	تَمَدَّا	تَمَدَانِ	مَدَّا f.
تَمَدَان	تَمَدَّا	تَمَدَّا	تَمَدَانِ	مُدِدْتَهَا c. 2.
يَمَدَن	يَمَدْوَ	يَمَدْوَ	يَمَدَونَ	مَدْوَa m. 3. Plur.
يَمَدَنَانِ	يَمَدَدَنَ	يَمَدَدَنَ	يَمَدَنَ	مُدِدْنَ f.
تَمَدَن	تَمَدْوَ	تَمَدْوَ	تَمَدَونَ	مُدِدْتَهَ m.
تَمَدَنَانِ	تَمَدَدَنَ	تَمَدَدَنَ	تَمَدَنَ	مُدِدْتَهَ f.
تَمَدَنَ	تَمَدْ	تَمَدَ	تَمَدْ	مُدِدْنَa c. 1.

DERIVED FORMS OF VERBS WITH MIDDLE RADICAL DOUBLED.

TABLE 5. c.

PASSIVE.			ACTIVE.		
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
يُمَدِّدُ	مَدَّ	مَدِّ	يُمَدِّدُ	مَدَّ	II
يُمَادِدُ		مَادِدٌ	يُمَادِدُ	مَادَّ	
يَمَادُ	مُوَدَّ	مَادِدٌ	يَمَادُ	مَادَّ	III
يَمَدُ	أَمَدَّ	أَمَدِدٌ	يَمَدُ	أَمَدَّ	IV
يَتَمَدَّدُ	تَمَدَّدٌ	تَمَدِّدٌ	يَتَمَدَّدُ	تَمَدَّدٌ	V
يَتَمَادَّ	تُمُودَّ	تَمَادِدٌ	يَتَمَادَّ	تَمَادَّ	
يَتَمَادُ		تَمَادِدٌ	يَتَمَادُ	تَمَادَّ	VI
يَنْجِرُ	انْجَرٌ	انْجِرِرٌ	يَنْجِرُ	انْجَرٌ	VII
يَمَدُ	أَمَدَّ	أَمَدِدٌ	يَمَدُ	أَمَدَّ	VIII
يَسْتَمِدُ	أَسْتَمِدَّ	أَسْتَمِدِدٌ	يَسْتَمِدُ	أَسْتَمِدَّ	X

VERBS WITH INITIAL RADICAL HAMZATED.

TABLE 6.

PASSIVE.		ACTIVE.		
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>
يُؤدِبٌ	أَدِبٌ	يَأْدِبُ	أَدَبٌ	I
		أَوْدِبٌ	أَوَدٌ	
يُؤثِرٌ	أَثَرٌ	أُوْثِرٌ	أَثَرٌ	
يُؤلِهٌ	أَلِهٌ	يَأْلِهٌ	الَّهٌ	
يُؤلِمٌ	أَلِمٌ	يَأْلِمٌ	الَّمٌ	
يُؤدِبٌ	أَدِبٌ	يَأْدِبُ	أَدَبٌ	
يُؤامِرٌ	أَمِرٌ	يُؤَامِرُ	أَمَرٌ	
يُؤسَفٌ	أَسْفٌ	يُؤْسِفٌ	آسَفٌ	
يُتَذَدَّنٌ	تَذَدَّنٌ	يَتَذَدَّنٌ	تَذَدَّنٌ	
يُشَامِرٌ	شَامِرٌ	يَتَامِرٌ	تَامِرٌ	
تُؤَوِّمَرٌ	تَوَامِرٌ	يَتَوَامِرٌ	تَوَامِرٌ	VI
يُؤتَجِرٌ	أَتَجِرٌ	يَأْتَجِرٌ	أَتَجِرٌ	
يُتَجَرٌ	أَتَجَرٌ	يَتَجَرٌ	أَتَجَرٌ	
يُسْتَادَنٌ	أَسْتَادَنٌ	يَسْتَادَنٌ	أَسْتَادَنٌ	

Form VII is not found.

VERBS WITH MIDDLE RADICAL HAMZATED.

TABLE 7.

PASSIVE.		ACTIVE.		
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>
		أَبْوَسْ	يَبْوُسْ	بَوْسَ
		إِبْلَسْ	يَبْلَسْ	بَلَسَ
		إِبْنَسْ	يَبْنَسْ	
يُسَالُ	سُئَلُ	إِسْأَلْ	يَسْأَلْ	سَأَلَ
يُسْأَلُ		إِسْأَلْ	يَسْأَلْ	
		رَئِسْ	يَرِئِسْ	رَأْسَ
		رَئِسْ	يَرِئِسْ	رَأْسَ
		لَوْئَمَرْ	يُلَوَّمَرْ	لَوَّمَرْ
		لَوْئَمَرْ	يُلَوَّمَرْ	لَوَّمَرْ
		أَلْشَكْ	يُلْشِكْ	أَلْشَكْ
		أَلْشَكْ	يُلْشِكْ	أَلْشَكْ
		تَرَئَسْ	يَتَرَئَسْ	تَرَاسَ
		تَرَئَسْ	يَتَرَئَسْ	تَرَاسَ
		تَبَاءَسْ	يَتَبَاءَسْ	تَبَاءَسْ
		تَبَاءَسْ	يَتَبَاءَسْ	تَبَاءَسْ
		إِنْجَاثْ	يَنْجَاثْ	إِنْجَاثْ
		إِنْجَاثْ	يَنْجَاثْ	إِنْجَاثْ
		إِبْتَسَسْ	يَبْتَسِسْ	إِبْتَسَسْ
		إِبْتَسَسْ	يَبْتَسِسْ	إِبْتَسَسْ
أُسْتَشَامْ	يُسْتَشَامْ	إِسْتَشَامْ	يَسْتَشَامْ	إِسْتَشَامْ
أُسْتَشَامْ	يُسْتَشَامْ	إِسْتَشَامْ	يَسْتَشَامْ	إِسْتَشَامْ

I

II

III

IV

V

VI

VII

VIII

X

VERBS WITH FINAL RADICAL HAMZATED.

TABLE 8.

PASSIVE.		ACTIVE.		
Indic.	Perfect	Impera.	Indic.	Perfect
هُنَّا	يَهْنَأ	إِهْنَأُ	هَنَأْ	I
دَنَّا	يَدْنَأُ	إِدْنَأُ	دَنَأْ	
قَرَأْ	يَقْرَأُ	إِقْرَأُ	قَرَأْ	
خَطَأْ	يَخْطَأُ	إِخْطَأُ	خَطَأْ	
نَبَأْ	يَنْبَأُ	إِنْبَأُ	نَبَأْ	
قَارَأْ	يُقَارَأُ	قَارِأُ	قَارَأْ	
أَقْرَأْ	يُقْرَأُ	أَقْرَأُ	أَقْرَأْ	
تَنَبَأْ	يَتَنَبَأُ	إِتَنَبَأُ	تَنَبَأْ	
تَخَاطَأْ	يَتَخَاطَأُ	إِتَخَاطَأُ	تَخَاطَأْ	
تَحْوَطَأْ	يَتَحْوَطَأُ	إِتَحْوَطَأُ	تَحْوَطَأْ	
أَنْسَبَأْ	يَنْسَبَأُ	إِنْسَبَأُ	أَنْسَبَأْ	VII
أَهْتَنَأْ	يَهْتَنَأُ	إِهْتَنَأُ	أَهْتَنَأْ	VIII
أَسْتَقْرَأْ	يَسْتَقْرَأُ	إِسْتَقْرَأُ	أَسْتَقْرَأْ	X

VERBS WITH و OR ي AS INITIAL RADICAL.

TABLE 9.

PASSIVE.		ACTIVE.	
Indic.	Perfect	Impera.	Indic.
وَعْدٌ	يُوعَدُ	عَدٌ	يَعْدُ
وَرِثٌ	يُورَثٌ	رِثٌ	يَرِثُ
يُوسَرٌ	يُسَرٌ	يَوْجَلٌ	يَجْلُ
أُورَثٌ	يُورَثٌ	أَوْرَثٌ	يُورَثٌ
أُوقَنٌ	يُوْقَنٌ	أَيْقَنٌ	يُوْقَنٌ
يُتَعَظُ	يَتَعَظُ	تَعَظُّ	يَتَعَظُ
يُتَسَرٌ	يَتَسَرٌ	تَسَرُّ	يَتَسَرٌ
أَسْتَوْقَعٌ		يَسْتَوْقَعٌ	
أَسْتَيْسَرٌ		يَسْتَيْسَرٌ	
أَسْتَوْسَرٌ		يَسْتَوْسَرٌ	

I

IV

VIII

X

Forms II, III, V and VI resemble strong verbs, and VII is not found

DERIVED FORMS OF VERBS WITH و OR ي AS INITIAL RADICAL.

TABLE 9*.

<i>nomina verbi</i>	<i>nomina patientis</i>	<i>nomina agentis</i>	
إِيرَاثٌ	مُورَثٌ	مُورَثٌ	IV
إِيقَانٌ	مُوقَنٌ	مُوقَنٌ	
إِتَّعَاظٌ	مُتَعَظٌ	مُتَعَظٌ	VIII
إِتَّسَارٌ	مُتَسَرٌ	مُتَسَرٌ	
إِسْتِيقَاعٌ	مُسْتَوْقَعٌ	مُسْتَوْقَعٌ	X
إِسْتِيَّارٌ	مُسْتَيْسِرٌ	مُسْتَيْسِرٌ	

FIRST FORM OF THE VERB WITH و AS
MIDDLE RADICAL.

TABLE 10. ACTIVE.

Imperfect.				Perfect.
<i>Energ.</i> ٢.	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَقُولُونَ	يَقُلُّ	يَقُولَ	يَقُولُ	قَالَ m. 3. Sing.
تَقُولُونَ	تَقُلُّ	تَقُولَ	تَقُولُ	قَالَتْ f.
تَقُولُونَ	تَقُلُّ	تَقُولَ	تَقُولُ	قُلْتَ m. 2.
تَقُولِينَ	تَقُولِي	تَقُولِينَ	تَقُولِي	قُلْتِ f.
أَقُولُونَ	أَقُلُّ	أَقُولَ	أَقُولُ	قُلْتَ c. 1.
يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَا	قَالَا m. 3. Dual
تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَا	قَالَتَا f.
تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَا	قُلْتُمَا c. 2.
يَقُولُوا	يَقُولُوا	يَقُولُونَ	يَقُولُونَ	قَالُوا m. 3. Plur.
يَقُلُّنَّ	يَقُلُّنَّ	يَقُلُّنَّ	يَقُلُّنَّ	قُلْنَ f.
تَقُولُونَ	تَقُولُوا	تَقُولُونَ	تَقُولُونَ	قُلْتُمْ m. 2.
تَقُلُّنَّ	تَقُلُّنَّ	تَقُلُّنَّ	تَقُلُّنَّ	قُلْشَنْ f.
نَقُولَنَّ	نَقُلُّ	نَقُولَ	نَقُولُ	قُلْنَا c. 1.

TABLE 10. (*continued.*)*Imperative.*

Feminine	Common	Masculine
قُولِي		قُلْ 2. Singular
	قُولَا	2. Dual
قُلْنَ		قُولُوا 2. Plural.

TABLE 11.

Imperative.

Feminine	Common	Masculine
سِيرِي		سِرْ 2. Singular
	سِيرَا	2. Dual
سِرْنَ		سِيرُوا 2. Plural

TABLE 11. *a.**Imperative.*

Feminine	Common	Masculine
خَافِي		خَفْ 2. Singular
	خَافَا	2. Dual
خَافْنَ		خَافُوا 2. Plural

FIRST FORM OF THE VERB WITH **ي** AS
MIDDLE RADICAL.

TABLE 11. (*continued from page 125*). ACTIVE.

Imperfect.				Perfect.
Energ. I.	Jussive.	Subj.	Indic.	
يَسِيرَنَ	يَسِرْ	يَسِيرَ	يَسِيرُ	سَارَ m. 3. Sing.
تَسِيرَنَ	تَسِرْ	تَسِيرَ	تَسِيرُ	سَارَتْ f.
تَسِيرَنَ	تَسِرْ	تَسِيرَ	تَسِيرُ	سِرْتَ m. 2.
تَسِيرَنَ	تَسِرْ	تَسِيرَ	تَسِيرِي	سِرْتَ f.
أَسِيرَنَ	أَسِرْ	أَسِيرَ	أَسِيرُ	سِرْتُ c. 1.
يَسِيرَانَ	يَسِيرَا	يَسِيرَا	يَسِيرَا	سَارَا m. 3. Dual
تَسِيرَانَ	تَسِيرَا	تَسِيرَا	تَسِيرَا	سَارَتَا f.
تَسِيرَانَ	تَسِيرَا	تَسِيرَا	تَسِيرَا	سِرْتُهَا c. 2.
يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	سَارُوا m. 3. Plur.
يَسِيرَنَ	يَسِرْنَ	يَسِرْنَ	يَسِيرَنَ	سِرْنَ f.
تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَ	سِرْتُهُمْ m. 2.
تَسِيرَنَ	تَسِرْنَ	تَسِرْنَ	تَسِيرَنَ	سِرْتُهُنَّ f.
تَسِيرَنَ	تَسِرْنَ	تَسِيرَ	تَسِيرُ	سِرْتَنَا c. 1.

FIRST FORM OF THE VERB WITH **و**, KASRATED AS MIDDLE RADICAL.TABLE 11. *a. (continued from page 125). ACTIVE.*

Imperfect.				Perfect.
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَخَافَنَ	يَخَفْ	يَخَافَ	يَخَافُ	خَافَ m. 3. Sing.
تَخَافَنَ	تَخَفْ	تَخَافَ	تَخَافُ	خَافَتْ f.
تَخَافَنَ	تَخَفْ	تَخَافَ	تَخَافُ	خَفْتَ m. 2.
تَخَافِينَ	تَخَافِي	تَخَافِي	تَخَافِنَ	خَفْتِ f.
أَخَافَنَ	أَخَفْ	أَخَافَ	أَخَافُ	خَفْتَ c. 1.
يَخَافَانِ	يَخَافَا	يَخَافَا	يَخَافُونَ	خَافَا m. 3. Dual
تَخَافَانِ	تَخَافَا	تَخَافَا	تَخَافُونَ	خَافَتَا f.
تَخَافَانِ	تَخَافَا	تَخَافَا	تَخَافُونَ	خَفْتَهَا c. 2.
يَخَافُونَ	يَخَافُوا	يَخَافُوا	يَخَافُونَ	خَافُوا m. 3. Plur.
يَخْفَنَ	يَخْفَنَ	يَخْفَنَ	يَخْفَنَ	خَفْنَ f.
تَخَافُونَ	تَخَافُوا	تَخَافُوا	تَخَافُونَ	خَفْتَهُمْ m. 2.
تَخْفَنَ	تَخْفَنَ	تَخْفَنَ	تَخْفَنَ	خَفْتَهُنَّ f.
تَخَافَنَ	تَخَفْ	تَخَافَ	تَخَافُ	خَفْنَا c. 1.

FIRST FORM OF THE VERB WITH ي OR و AS MIDDLE RADICAL.

TABLE 12. PASSIVE.

Imperfect.				Perfect.
<i>Energ. 1.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يُقَالَّ	يُقَلْ	يُقَالَ	يُقَالُ	قِيلَ m. 3. Sing.
تُقَالَّ	تُقَلْ	تُقَالَ	تُقَالُ	قِيلْتُ f.
تُقَالَّ	تُقَلْ	تُقَالَ	تُقَالُ	قِيلْتَ m. 2.
تُقَالَّ	تُقَلِّي	تُقَالِي	تُقَالِيْنَ	قِيلْتِ f.
أُقَالَّ	أُقَلْ	أُقَالَ	أُقَالُ	قِيلْتُ c. 1.
يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِ	قِيلَا m. 3. Dual
تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	قِيلَانَا f.
تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	قِيلَانِا c. 2.
يُقَالُونَ	يُقَالُوا	يُقَالُونَ	يُقَالُونَ	قِيلُوا m. 3. Plur.
يُقَلُّانِ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	قِيلْنَ f.
تُقَالُونَ	تُقَالُوا	تُقَالُونَ	تُقَالُونَ	قِيلُونَ m. 2.
تُقَلُّانِ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	قِيلُنَ f.
نُقَالَّ	نُقَلْ	نُقَالَ	نُقَالُ	قِيلَنَا c. 1.

DERIVED FORMS OF VERBS WITH ي OR و AS MIDDLE RADICAL.

TABLE 13.

PASSIVE.		ACTIVE.		
Indic.	Perfect	Impera.	Indic.	Perfect
صُورَ	يَصُورُ	صُورَ	يَصُورُ	II
سَيَرَ	يَسِيرُ	سَيَرَ	يَسِيرُ	
طَوَاعَ	يُطَاوِعَ	طَوَاعَ	يُطَاوِعَ	III
سَيَرَ	يُسَيِّرُ	سَيَرَ	يُسَيِّرُ	
أَحَاطَ	يُحَاطَ	أَحَاطَ	يُحَاطَ	IV
أَحْمَطَ	يُحِيطَ	أَحْمَطَ	يُحِيطَ	
تَقَوَّلَ	يَتَقَوَّلُ	تَقَوَّلَ	يَتَقَوَّلُ	V
تَبَيَّنَ	يَتَبَيَّنُ	تَبَيَّنَ	يَتَبَيَّنُ	
تَعَاوَنَ	يَتَعَاوَنُ	تَعَاوَنَ	يَتَعَاوَنُ	VI
تَسَايَرَ	يَتَسَايَرُ	تَسَايَرَ	يَتَسَايَرُ	
إِنْسَاقَ	يُنْسَاقُ	إِنْسَاقَ	يُنْسَاقُ	VII
إِخْتَارَ	يُخْتَارُ	إِخْتَارَ	يُخْتَارُ	
إِسْتَقَامَ	يَسْتَقِيمَ	إِسْتَقَامَ	يَسْتَقِيمَ	X
إِسْتَقْمَتَ	يَسْتَقِيمَ	إِسْتَقْمَتَ	يَسْتَقِيمَ	

DERIVED FORMS OF VERBS WITH و OR ي AS MIDDLE RADICAL.

TABLE 13*.

<i>nomina verbi</i>	<i>nomina patientis</i>	<i>nomina agentis</i>	
تصویر	مُصَوَّر	مُصَوِّر	II
تسییر	مسیَر	مسیَر	
مُطَاوِعَة	مُطَاوَع	مُطَاوِع	III
مسَايِرَة	مسَايِر	مسَايِر	
إِحَاطَة	مُحَاط	مُحِيط	IV
تَقْوِيل	مَتَقْوِيل	مَتَقْوِيل	V
تَبْيَان	مَتَبَيِّن	مَتَبَيِّن	
تَعَاوِن	مُتَعَاوِن	مُتَعَاوِن	VI
تَسَايِير	مُتَسَايِر	مُتَسَايِر	
إِنْسِيَاق	مُنْسَاق	مُنْسَاق	VII
إِخْتِيَار	مُخْتَار	مُخْتَار	VIII
إِسْوَاد		مَسْوَد	IX
إِسْتِقَامَة	مُسْتَقَام	مُسْتَقِيم	X

FIRST FORM OF THE VERB WITH و AS FINAL RADICAL.

TABLE 14. ACTIVE.

Imperfect.				Perfect.
Energ. 1.	Jussive.	Subj.	Indic.	
يَرْجُونَ	يَرْجُجَ	يَرْجُو	يَرْجُو	رَجَأَ m. 3. Sing.
تَرْجُونَ	تَرْجُجَ	تَرْجُو	تَرْجُو	رَجَتْ f.
تَرْجُونَ	تَرْجُجَ	تَرْجُو	تَرْجُو	رَجَوْتَ m. 2.
تَرْجِنَ	تَرْجِي	تَرْجِي	تَرْجِي	رَجَوْتِ f.
أَرْجُونَ	أَرْجُجَ	أَرْجُو	أَرْجُو	رَجَوْتَ c. 1.
يَرْجُوْاْنَ	يَرْجُوْا	يَرْجُوْا	يَرْجُوْا	رَجَوْا m. 3. Dual
تَرْجُوْاْنَ	تَرْجُوْا	تَرْجُوْا	تَرْجُوْا	رَجَتْا f.
تَرْجُوْاْنَ	تَرْجُوْا	تَرْجُوْا	تَرْجُوْا	رَجَوْتْهَا c. 2.
يَرْجُونَ	يَرْجُوا	يَرْجُوا	يَرْجُوا	رَجَوْا m. 3. Plur.
يَرْجُونَ	يَرْجُونَ	يَرْجُونَ	يَرْجُونَ	رَجَوْنِ f.
تَرْجُونَ	تَرْجُوا	تَرْجُوا	تَرْجُوا	رَجَوْتْهُ m. 2.
تَرْجُونَ	تَرْجُونَ	تَرْجُونَ	تَرْجُونَ	رَجَوْتْنِ f.
تَرْجُونَ	تَرْجُجَ	تَرْجُو	تَرْجُو	رَجَوْنَا c. 1.

TABLE 14. (*continued*).

<i>Imperative.</i>		
Feminine	Common	Masculine
أُرْجِي		أُرْجِعْ 2. Singular
	أُرْجُوا	2. Dual
أُرْجُونَ		أُرْجُوا 2. Plural

TABLE 15.

<i>Imperative.</i>		
Feminine	Common	Masculine
إِهْدِي		إِهْدِي 2. Singular
	إِهْدِيَا	2. Dual
إِهْدِيَنَ		إِهْدِيَا 2. Plural

TABLE 16.

<i>Imperative</i>		
Feminine	Common	Masculine
إِرْضِي		إِرْضِعْ 2. Singular
	إِرْضِيَا	2. Dual
إِرْضِيَنَ		إِرْضِيَا 2. Plural

FIRST FORM OF THE VERB WITH ي AS FINAL RADICAL

TABLE 15. (*continued from page 132*). ACTIVE.

Imperfect.				Perfect.
Energ. 1.	Jussive.	Subj.	Indic.	
يَهْدِيَنَّ	يَهْدِي	يَهْدِيَ	يَهْدِي	هَدَى m. 3. Sing.
تَهْدِيَنَّ	تَهْدِي	تَهْدِيَ	تَهْدِي	هَدَتْ f.
تَهْدِيَنَّ	تَهْدِي	تَهْدِيَ	تَهْدِي	هَدَيْتَ m. 2.
تَهْدِنَّ	تَهْدِي	تَهْدِيَنَّ	تَهْدِي	هَدَيْتَ f.
أَهْدِيَنَّ	أَهْدِي	أَهْدِيَ	أَهْدِي	هَدَيْتُ c. 1.
يَهْدِيَانَّ	يَهْدِيَا	يَهْدِيَا	يَهْدِيَا	هَدَيَا m. 3. Dual
تَهْدِيَانَّ	تَهْدِيَا	تَهْدِيَا	تَهْدِيَا	هَدَنَا f.
تَهْدِيَانَّ	تَهْدِيَا	تَهْدِيَا	تَهْدِيَا	هَدَيْتُمَا c. 2.
يَهْدُونَ	يَهْدُوا	يَهْدُونَ	يَهْدُونَ	هَدَوَا m. 3. Plur.
يَهْدِيَنَّ	يَهْدِيَنَّ	يَهْدِيَنَّ	يَهْدِيَنَّ	هَدَيْنَ f.
تَهْدُونَ	تَهْدُوا	تَهْدُونَ	تَهْدُونَ	هَدَيْتُمَّ m. 2.
تَهْدِيَنَّ	تَهْدِيَنَّ	تَهْدِيَنَّ	تَهْدِيَنَّ	هَدَيْتُنَّ f.
تَهْدِيَنَّ	تَهْدِي	تَهْدِيَ	تَهْدِي	هَدَيْنَا c. 1.

FIRST FORM OF THE VERB WITH MIDDLE
RADICAL KASRATED AND **و** OR **ي** AS
FINAL RADICAL.

TABLE 16. (*continued from page 132*). ACTIVE.

Imperfect.				Perfect.
<i>Energ.</i> 1.	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَرْضَيْنَ	يَرْضَ	يَرْضَى	يَرْضَى	رَضِيَّ m. 3. Sing.
تَرْضَيْنَ	تَرْضَ	تَرْضَى	تَرْضَى	رَضِيَّتُ f.
تَرْضَيْنَ	تَرْضَ	تَرْضَى	تَرْضَى	رَضِيَّتَ m. 2.
تَرْضَيْنَ	تَرْضَى	تَرْضَى	تَرْضَى	رَضِيَّتُ f.
أَرْضَيْنَ	أَرْضَ	أَرْضَى	أَرْضَى	رَضِيَّتُ c. 1.
يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	يَرْضَيَا	رَضِيَّا m. 3. Dual
تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَا	رَضِيَّا f.
تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَا	رَضِيَّا c. 2.
يَرْضَوْنَ	يَرْضَوْ	يَرْضَوْنَ	يَرْضَوْنَ	رَضُوا m. 3. Plur.
يَرْضَيْنَ	يَرْضَيَا	يَرْضَيَا	يَرْضَيَا	رَضِيَّنَ f.
تَرْضَوْنَ	تَرْضَوْ	تَرْضَوْنَ	تَرْضَوْنَ	رَضِيَّمُرَ m. 2.
تَرْضَيْنَ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَا	رَضِيَّنَ f.
نَرْضَى	نَرْضَ	نَرْضَى	نَرْضَى	رَضِيَّا c. 1.

FIRST FORM OF THE VERB WITH و OR ي AS FINAL RADICAL.

TABLE 17. PASSIVE.

Imperfect.				Perfect.
Energ. I.	Jussive.	Subj.	Indic.	
يُرْجِيْنَ	يُرْجِيْ	يُرْجَى	يُرْجَى	رُجِيْ m. 3. Sing.
تُرْجِيْنَ	تُرْجِيْ	تُرْجَى	تُرْجَى	رُجِيْت f.
تُرْجِيْنَ	تُرْجِيْ	تُرْجَى	تُرْجَى	رُجِيْت m. 2.
تُرْجِيْنَ	تُرْجِيْ	تُرْجَى	تُرْجَى	رُجِيْت f.
أُرْجِيْنَ	أُرْجِيْ	أُرْجَى	أُرْجَى	رُجِيْت c. 1.
يُرْجِيَّاْنَ	يُرْجِيَّا	يُرْجَيَا	يُرْجَيَا	رُجِيَا m. 3. Dual
تُرْجِيَّاْنَ	تُرْجِيَّا	تُرْجَيَا	تُرْجَيَا	رُجِيَّا f.
تُرْجِيَّاْنَ	تُرْجِيَّا	تُرْجَيَا	تُرْجَيَا	رُجِيَّا c. 2.
يُرْجُونَ	يُرْجُوْا	يُرْجُونَ	يُرْجُونَ	رُجُوا m. 3. Plur.
يُرْجِيَّاْنَ	يُرْجِيَّا	يُرْجَيَّا	يُرْجَيَّا	رُجِيَّا f.
تُرْجُونَ	تُرْجُوْا	تُرْجَوَنَ	تُرْجَوَنَ	رُجِيَّم m. 2.
تُرْجِيَّاْنَ	تُرْجِيَّا	تُرْجَيَّا	تُرْجَيَّا	رُجِيَّا f.
تُرْجِيَّاْنَ	تُرْجِيَّا	تُرْجَيَّا	تُرْجَيَّا	رُجِيَّا c. 1.

YI و OR YI
AS FINAL RADICAL.

TABLE 18.

PASSIVE Indic.	Perfect	Impera.	ACTIVE		
			Indic.	Perfect	II
	عَدِيٰ يُعَدِّي		عَدَّيِ يُعَدِّي	عَدَّيِ	II
n. pat., m. f. مُعَدَّةٌ	n. ag., m. f. مُعَدِّيَةٌ		n. ag., m. f. مُعَدِّيَةٌ		
	عَاطِيٰ يُعَاطِي		عَاطِيٰ يُعَاطِي	عَاطِيٰ	III
n. pat., m. f. مُعَاطَةٌ	n. ag., m. f. مُعَاطِيَةٌ		n. ag., m. f. مُعَاطِيَةٌ		
	أَرْجِيٰ يُرْجِي		أَرْجِيٰ يُرْجِي	أَرْجِيٰ	IV
n. pat., m. f. مُرْجَاهٌ	n. ag., m. f. مُرْجِيَةٌ		n. ag., m. f. مُرْجِيَةٌ		
	تَجَلِّيٰ يُتَجَلِّي		تَجَلِّيٰ يُتَجَلِّي	تَجَلِّيٰ	V
n. pat., m. f. مُتَجَلَّةٌ	n. ag., m. f. مُتَجَلِّيَةٌ		n. ag., m. f. مُتَجَلِّيَةٌ		
	تَعَالَىٰ يُتَعَالَىٰ		تَعَالَىٰ يُتَعَالَىٰ	تَعَالَىٰ	VI
n. pat., m. f. مُتَعَالَةٌ	n. ag., m. f. مُتَعَالِيَةٌ		n. ag., m. f. مُتَعَالِيَةٌ		
	إِنْجَلِيٰ يُنْجِلِي		إِنْجَلِيٰ يُنْجِلِي	إِنْجِلِيٰ	VII
n. pat., m. f. مُنْجَلَّةٌ	n. ag., m. f. مُنْجَلِيَةٌ		n. ag., m. f. مُنْجَلِيَةٌ		
	إِهْتَدِيٰ يُهْتَدِي		إِهْتَدِيٰ يُهْتَدِي	إِهْتَدِيٰ	VIII
n. pat., m. f. مُهْتَدَةٌ	n. ag., m. f. مُهْتَدِيَةٌ		n. ag., m. f. مُهْتَدِيَةٌ		
	إِسْتَسْقِيٰ يُسْتَسْقِي		إِسْتَسْقِيٰ يُسْتَسْقِي	إِسْتَسْقِيٰ	X
n. pat., m. f. مُسْتَسْقَةٌ	n. ag., m. f. مُسْتَسْقِيَةٌ		n. ag., m. f. مُسْتَسْقِيَةٌ		

DERIVED FORMS OF VERBS WITH **ي** OR **ي**
AS FINAL RADICAL.

TABLE 18*.

nomina

verbi

تَعْدِيَةٌ II

مُعَطَّاَةٌ III

عِطَاءٌ

إِرْجَاءٌ IV

تَجَلٍّ V

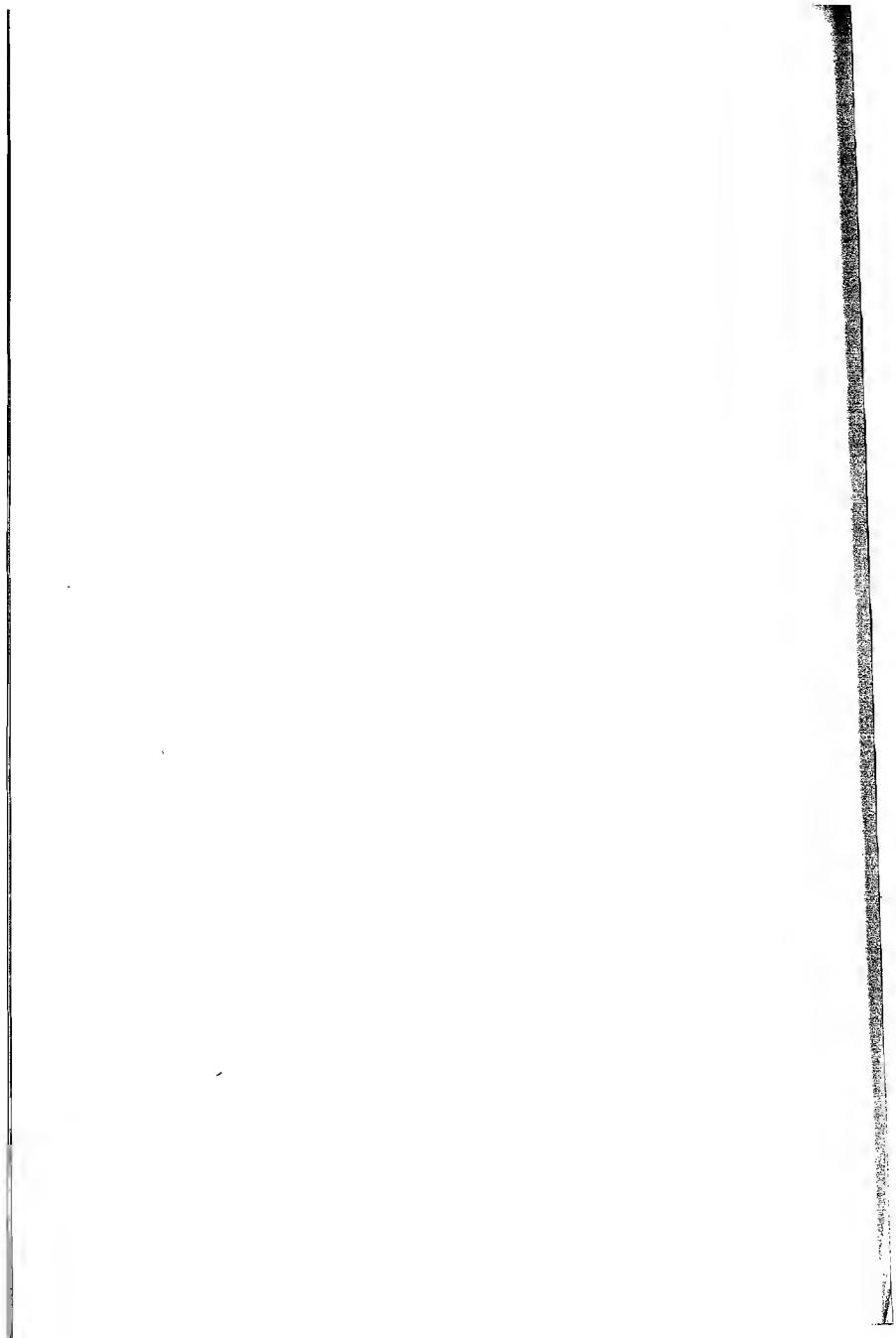
تَعَالٍ VI

إِنْجَلَاءٌ VII

إِهْتِدَاءٌ VIII

إِسْتِسْقَاءٌ X

The nomina agentis and nomina patientis of these verbs are given in Table 18.



PART III.

SYNTAX.

[From section numbers below there must be subtracted 400, in order to ascertain the corresponding section of Wright's Arabic Grammar, vol. ii.]

401. We have observed in § 77 that an Arabic verb has two States: of these the *Perfect* indicates,—

- (a) an act completed at some time past, as نَزَعَ مُوسَى يَدَهُ Moses plucked out his hand;
- (b) an act which has been already completed at the moment of speaking, and remains so, thus أَغَيْرَ اللَّهَ أَبْغِيَكُمْ إِلَيْهَا وَهُوَ فَضَلَّكُمْ عَلَى الْعَالَمِينَ shall I seek for you an object of worship other than God, seeing that He has favoured you above all creatures?
- (c) a past action which still continues, as وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ His throne comprises the heavens, no mischance befalls except by permission of God;
- (d) an act just completed at the moment of speaking, as نَبَتَ إِلَيْكَ I repent toward Thee;
- (e) in treaties, promises, bargains and the like, an act which, though future, is quite certain;
- (f) something desired, as رَحْمَةُ اللَّهِ God have mercy upon him, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ God bless him and grant him peace.

REM. Europeans translate تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ *blessed be God the Lord of all creatures*, but the verb is declarative (see § 50, rem. a).

402. The perfect is often preceded by قَدْ (see § 362 z) to add assurance of completeness ; which may lie

(a) in certainty, as قَدْ أَرْسَلْنَا نُوحًا We sent Noah, فَإِنَّبَجَسْتُ مِنْهُ عَشْرَةَ عَيْنَاتِنَا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُ *so from it twelve springs gushed, every tribe assuredly knew their drinking-place* ; or

(b) in being expected or contrary to expectation, as قَدْ جَعَلْتُهُ بِيَمِنَةٍ I have brought you evidence.

NOTE. If preceded by affirmative لَ (see § 361 c) the influence of قَدْ is in no way affected.

403. The pluperfect is expressed,—

(a) by the simple perfect in a relative or conjunctive clause* which depends upon a clause in which the verb is perfect ; thus تَمَّتْ كَلِمَتُ رَبِّكَ الْحَسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا *the most gracious word of thy Lord was fulfilled to the sons of Israel by reason of what they had endured* ; فَلَمَّا أَلْقَوْا سَحْرُوا أَعْيَنَ النَّاسِ *so when they had cast, they bewitched men's eyes* ;

(b) by the perfect and قَدْ, with or without وَ, provided the preceding clause has its verb in the perfect, as وَلَمَّا رَأَوْا أَنْهُمْ قَدْ ضَلَّلُوا *and when they saw that they had erred* ;

(c) by كَانَ to be prefixed to the perfect ;

* A relative or conjunctive clause is one coupled to its ruling clause by a relative pronoun or connective particle.

(d) by **كَانَ** and the perfect, with **فَقْد** interposed, or prefixed.

404. (a) When two correlative clauses follow **كُنْ** (see §§ 367*a* and 588) or any similar hypothetical particle, perfect verbs in both clauses may correspond with the English pluperfect subjunctive; as **لَوْ شِئْتْ أَهْلَكْتَهُمْ مِنْ قَبْلِ** *if Thou hadst wished Thou wouldst have destroyed them beforehand.*

405. After **إِذَا** *whenever, as often as* (see 367*b*) a perfect is said to take the imperfect's meaning; and perfect verbs in two correlative clauses have either a present or future signification, provided the first clause extends its conversive influence to the verb of the second; thus **فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ** *and whenever a boon comes to them they will say, This (boon) is due to us.* Sometimes **إِذَا** is followed by an imperfect, and sometimes preceded by **كَانَ** or the like.

REM. c. So also with two perfect verbs after **حَتَّىٰ إِذَا** (see § 415*c*) as **حَتَّىٰ إِذَا أَقْلَدْتْ سَحَابًا سَقَنَاهُ** *until, when they (the winds) bear cloud, We drive it*; or in English idiom, *till they bear cloud, when We drive it.*

406. (a) After **إِنْ** *if* (see § 367*f*) and words similarly of conditional meaning, the perfect is said to take a future sense and can be rendered by the English present; as, for instance, after **مَنْ** *who, whoever, ما what, مَمَّا whatever, حيثُ where, and the like.* Thus **مَنْ يُوقَ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ** *if we be the victors,* **مَنْ يُوقَ إِنْ كُنَّا نَحْنُ شُحْ نَفْسِهِ** *whoever is made to guard against his own covetousness,* **مَنْ يُوقَ إِنْ كُلُوا حَيْثُ شِئْتُمْ** *eat wherever ye wish.* In certain cases this rule applies to **أَوْ** *or.*

(b) If the words إِنْ etc. be followed by two clauses, the first expressing a condition and the second its result, both verbs may be perfect.

(c) If the perfect after إِنْ etc. is to keep its original sense, كَانَ or one of أَخْوَاتُ كَانَ the sisters of the verb *kāna* (see § 442) must stand in the protasis before the verb and فَ must mark the apodosis. Thus إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الْمُصَدِّقِينَ if thou hast brought a sign, produce it, if thou art of the truthful.

(d and e) Other cases arise in the use of إِنْ and similar words.

REM. c. When لَوْ etc. are interrogatives or simple relatives, and حَتَّىٰ a simple relative adverb, without any conditional signification, perfects dependent upon them keep their original sense.

407. After لَوْ as long as (see § 367 p) the perfect has a present or future signification; thus اتَّقُوا اللَّهَ مَا أَسْتَطْعُتُمْ fear God as far as ye are able.

408. The *Imperfect Indicative* expresses no temporal definition, but indicates a state existing at any time. Hence it signifies ;—

(a) what is always taking, or may at any time take, place (the indefinite present); as يَخْرُجُ نَبَاتٌ بِإِذْنِ رَبِّهِ its (the land's) plants come forth by permission of its Lord:

(b) an incomplete act, commenced and continuing (the definite present); as أَنْصَحُ لَكُمْ I counsel you :

(c) what will occur (the simple future), as **كَذِيلَكَ نُخْرِجُ** *كذيلك نخرج* thus shall *We bring forth the dead*; **أَذْكُرْ يَوْمَ يَجْمَعُهُمْ أَمْوَالِي** *اذكر يوم يجتمعهم اموالي* *make mention of the day whereon He shall assemble you*. The future sense may be made more distinct by using **سَوْفَ** (see § 364 e), thus **فَسَوْفَ تَعْلَمُونَ** *فسوف تعلمون* *so ye shall know*; or **سَنَزِيدُ الْمُحْسِنِينَ** *سنزيد المحسنين* *We will give increase to the righteous*.

(d) When appended to the perfect without intervening particle, it expresses (either what is explained in the following subsection, or) an act which was future to the past time of which we speak; thus **أَرْسَلَ يَعْلَمَهُ بِذِلِّكَ** *ارسل يعلمهم بذلك* *he sent to inform him of this*, **أَجْمَعَ يُمْكِنُ بِالْيَهُودِ** *اجمع يمكن باليهود* *he determined to circumvent the Jews*.

(e) Under circumstances similar to those mentioned in the preceding subsection, the imperfect indicative frequently expresses an act which continues during the past time, and then it can be translated by the English present participle; thus **أَخْدَى بِرَأْسِ أَخِيهِ يَجْرِي إِلَيْهِ** *أخذ برأس أخيه يجري إليه* *he grasped the head of his brother, dragging it towards himself*; **وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَهُمْ هُنَّا** *ورثوا الكتاب يأخذون عرضهم هننا* *they inherited the book, taking the vain goods of this nearer (i.e. the present world) and saying, We shall be pardoned*.

REM. a. After **لَا** not the imperfect indicative retains its idea of incompleteness and duration, as **الَّذِي حَبَثَ لَا يَخْرُجُ إِلَّا تَكِدَا** *الذى حبث لا يخرج إلا تكدا* *as to that (land) which is bad (its plants) do not come forth except scantily*. After **مَا** not it has the present sense (see § 557), as **مَا تَنْقِمُ مِنَّا** *ما تنقم مننا* *thou dost not take vengeance on us*.

409. By prefixing **كَانَ** to the imperfect indicative we point out a past act which continued or was repeated; thus **بَطَلَ مَا** worthless was what they were doing, **الَّذِينَ كَانُوا يَعْمَلُونَ** who used to be esteemed weak.

411. The *Subjunctive* mood has always a future sense after the adverb **لَنْ** not (see § 362 *hh*), as **لَنْ تَرَأَيِ** thou shalt not see *Me*; also after certain conjunctions, amongst which are **أَنْ** that, as **أَنْ لَا**; **يُرِيدُ أَنْ يُخْرِجَكُمْ** he wishes that he may expel you; (**حَقِيقٌ عَلَيَّ أَنْ لَا** see § 14 *b*, rem. *b*) **أَنْ لَا** that not, as **أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقُّ** (it is) binding on me that I shall not speak concerning God except the truth; and **لِ** that, so that, as **أَتَرُّ مُوسَى لِيُفْسِدَ فِي الْأَرْضِ وَيَذَرَكَ وَآلَهَكَ** Moses so that he shall commit disorders in the land and shall leave thee and thy gods? For further particulars see § 415.

412. The *Jussive* mood takes the perfect's meaning when preceded by **لَمْ** not (see § 362 *ff*) or **لَمْ** not yet, as **أَمْ يُؤْخَذُ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ** has not the covenant of the book been made with them? See § 418.

413. The jussive after **إِنْ if** and words of conditional sense (see § 406) has the same meaning as the perfect in a similar situation; as **إِنْ تُصِبُّهُمْ سَيِّئَةً يَطْبَرُوا بِمُوسَى وَمَنْ مَعَهُ** if an evil befall them, they attribute their bad luck to Moses and those who are with him; **مَهِمَا تَأْتِنَا بِهِ مِنْ آيَةٍ تَسْحِرَنَا بِهَا** whatever sign thou bringest us in order that thou mayest bewitch us thereby. When the first of two correlative clauses contains an imperative,

and the second a jussive, the latter has the same meaning as if the first clause contained a verb in the jussive preceded by **إِنْ**; thus **أُدْخُلُوا أَبْبَابَ تَغْفِرُ لَكُمْ حَطَبَاتُكُمْ** *enter the gate (and) We will pardon to you your sins meaning if ye enter the gate We will pardon you.* See § 417 c ii.

414. The imperfect *Energetics* are future in sense, as **لَا تَطْعَنَّ** *أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَا صَلِبَتُكُمْ* *I will cut off your hands and feet on opposite sides, then I will crucify you.* See § 419.

415. The *Subjunctive* mood, which can occur only in a subordinate clause, indicates an act dependent upon, and future to, that mentioned in the previous clause: it is governed by certain particles, amongst which are the following.

(a) i. By **أَنْ** (see § 367 e) *that* after verbs expressing inclination, order, permission, necessity etc.; as also by **لَا** *that not* and **لَنْ** *not* (see § 362 hh). Thus **عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ** *your Lord may perhaps destroy your enemies*; see also examples in § 411.

NOTE. When **إِمَّا** (see § 367 f) is used, the ruling verb may be understood, as **قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِي وَإِمَّا أَنْ تَكُونَ** *they said, O Moses (choose) either that thou or we throw.* We find **رَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبَعْثُوا** *as أَنْ لَنْ* **نَحْنُ الْمُلْقِينَ** *the unbelievers have asserted that they shall not be raised (from the dead): here **أَنْ** stands for **أَنَّهُمْ**, and this is common when the verb is negated, as well as when the verb is strengthened with سَوْفَ or سَقْدَنَّ.*

ii. But if the ruling verb makes an assertion (without expectation, wish, or the like) and the verb following ^{أَنْ} is to express a past or present sense we use the perfect or imperfect indicative after ^{أَنْ}. Thus ^{عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرُ} *ye wonder that an admonition has come to you, I know that he is sleeping.* It is however more usual in this case to employ a nominal proposition (see § 513) using ^{أَنْ} with a pronoun; thus ^{الَّهُ يَرَوْا أَنَّهُ لَا يَكُونُونَ مُهْمَمْ} *he knows that thou standest, could they not perceive that it (the calf) did not speak to them?* If the ruling verb expresses doubt or supposition concerning a thing future, ^{أَنْ} may govern the imperfect indicative or subjunctive; as ^{ظَنُوا أَنْ يَقْعُ عَلَيْهِمْ} *they thought it was about to fall upon them.*

REM. a. As regards ^{أَنْ الْمُصْدِرِيَّةُ} *the 'an which with its verb is equivalent to a maṣdar*, see § 488.

(b) By ^{لِ} *in order that* (see § 366 c ii) and its compounds; ^{إِنْ هَذَا لَمَكْرُوتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا} *this is a plot which ye have contrived in the city in order that ye may drive out of it its people.*

REM. a. Originally ^{لِ} was a preposition (see § 356 c), and when a conjunction it stands for ^{لَأَنْ} *for that*, as is seen in the negative ^{لَأَنْ لَا} *(for) we cannot say لَا.*

(c) By ^{حَتَّى} *till* (also originally a preposition, see § 358 b): but if no intention or expectation of the agent be implied, there follows the indicative, or as in § 405, rem. c, the perfect.

(d) By ^{فَ} *so that* when it introduces a clause giving the

result or effect of a preceding clause which expresses a wish; thus **عَسَى رَبُّكُمْ أَنْ يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ** *your Lord may perhaps make you successors in the land, so that He may see how ye act.* There are other conditions under which **فَ** governs a subjunctive.

416. The Indicative must be used in all clauses except those governed by **أَنْ** or other particle with sense of **أَنْ**; as **كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَسْتُرُونَ** *thus We diversify the signs to a grateful people*; **I know from God what ye know not**; **Thou causest to err whomsoever Thou dost wish, and Thou leadest aright whom Thou dost will**; **perhaps they will take warning**; **إِذْ يَعْدُونَ إِذَا هُمْ يَنْكُثُونَ** *lo, they break their promise*; **فِي الْسَّبْتِ** *when they transgress on the Sabbath.*

417. The *Jussive* usually conveys an order, being connected in form with the imperative.

(a) It is used with **لِ** prefixed (the *li* of command, see § 366 c i) in place of the imperative; and if **وَ** or **فَ** be also employed, we may write **عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ** *upon God then let the believers rely* (as to this verb's final vowel, see § 20 d). We seldom find **لِ** thus used except with the 3rd person, which is wanting to the imperative.

(b) With the adverb **لَا** (see § 362 dd) we use it to express a prohibition, or a wish that something be not done; as **لَا تُفْسِدْ** *do not thou (masc.) commit disorders*; **لَا تُشْمِتْ بِي الْأَعْدَاءَ وَلَا** *when they transgress on the Sabbath.*

تَسْجَعِلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ *do not thou make mine enemies to rejoice at my trouble, and do not place me with the wrongdoers.*

(c) i. Also we find jussives in the protasis and apodosis of correlative conditional clauses, which depend upon **إِنْ** or any particle having the sense of **إِنْ** (see §§ 406 and 413): in the protasis, when the verb is without **كَانَ** and is imperfect; in the apodosis, when without **فَ** and having an imperfect verb. Thus **إِنْ يَرَوْا سَبِيلَ الْغَيْرِ يَتَخَذُوهُ سَبِيلًا** *if they see the path of error, they will adopt it for their path;* **إِنْ تَأْتِهِ عَرَصٌ مِثْلُهُ يَأْخُذُهُ** *if worthless gain come to him like it (the former) he accepts it (also);* **مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ** *whosoever believes in God, He shall direct his heart.* If however **فَ** marks the apodosis, we must use an indicative; as **مَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ** *whosoever believes in his Lord, does not fear.*

ii. The jussive may appear in apodosis when the protasis contains an imperative verb; as **فَخُذِ الْأَلْوَاحَ بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا** *and thereupon (We said) Take the tables with force, and command thy people (so) shall they grasp the best part thereof;* **أُرْسِلْ حَاشِرِينَ يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلَيْهِمْ** *send gatherers (and) they shall bring thee every skilled magician;* **أَرِنِي أَنْظُرْ إِلَيْكَ** *show me (Thyself, and) I shall look upon thee.* This construction is explained in § 413.

REM. b. The conditional sentence whose apodosis must be introduced by **فَ** is further treated in § 587.

REM. c. When (1) the apodosis has a jussive, connected with a following imperfect by **فَ** or **وَ**, we usually employ the jussive

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفُهُ لَكُمْ وَيَغْفِرُ لَكُمْ again; thus if ye lend to God a fair loan, he will multiply it to you and will pardon you: so when (2) the protasis has a jussive, connected with the following imperfect by فَ or وَ; as إِنْ تَعْفُوا وَتَصْفُحُوا if ye condone and pardon and forgive, مَنْ يُؤْمِنْ بِاللَّهِ if ye forgive and pardon, surely God is forgiving and merciful. Here also مَنْ يُؤْمِنْ بِاللَّهِ who believes in God and does right, He shall efface from him his misdeeds and shall cause him to enter gardens (of Paradise).

418. The jussive is also used with the perfect's meaning, as we have seen in § 412, after لَمْ not or لَمْاً not yet; but in these cases we have the jussive's form and not its sense. Thus أَلَمْ يَأْتِكُمْ نَبَأً has there not reached you a story?

NOTE. When إِنْ if precedes, we observe § 406 a; thus إِنْ لَمْ يَرْحَمْنَا رَبِّنَا if our Lord do not show us mercy.

419. The imperfect *Energetic* (see § 414) has several uses, amongst which are the following:—

(a) With جَ verily (see § 361 c) prefixed to it in a simple asseveration, thus تَأَذَنْ رَبِّكَ لَيَسْعَنَ عَلَيْهِ مَنْ يَسْوَمُهُ سُوَّالْعَذَابِ thy Lord proclaimed (that) he would surely send against them one who should afflict them with woeful torment; and in asseverations strengthened by an oath, thus قُلْ يَلَى وَرَبِّي لَتُبَعَّثُنَ ثُمَّ لَتَنْبَوَنَ قُلْ يَلَى وَرَبِّي لَتُبَعَّثُنَ ثُمَّ لَتَنْبَوَنَ say, On the contrary, by my Lord, ye shall be raised (from the dead), then ye shall be informed of what ye have done.

(c) With جَ in the apodosis of correlative conditional clauses

in which case جَ must be prefixed to the protasis also, as تَعْلَمُ تَمْ يَغْفِرُ لَنَا رَبُّنَا لَنْكُونَنَّ مِنَ الْخَاسِرِينَ verily if our Lord do not pardon us, we shall surely be of those who suffer loss.

420. The *Imperative* cannot be used in negative sense: instead we must employ the jussive as in § 417 b. Thus هُدْ كَلِمَنَا بِالْعَرَبِيَّةِ وَلَا تَكْلِمَنَا repent thou, لا تَهُدْ do not (thou) repent; speak Arabic to us, do not speak in English.

421. The verb may govern a noun in its accusative (or oblique) case, and by help of a preposition a noun which we then put in the dependent (or oblique) case. We shall have frequent examples of this government, not only by States and Moods, but also by nomina actionis, agentis, et patientis and by other nouns possessing verbal force. Sometimes the verb is understood; or it may lie concealed in a particle.

422. The *accusative* of a noun is governed by the verb, either (a) as an objective complement, assigning a limit; or (b) as an adverbial complement, see § 440 et seq.

423. Most *transitive* verbs take their objective complement in the accusative, as لَا تَتَبِعْ سَبِيلَ الْمُقْسِدِينَ do not thou follow the path of the transgressors; many however govern the object by help of a preposition, as لَمَّا وَقَعَ عَلَيْهِمُ الْرِّجْزُ when the plague fell upon them; some govern in both ways with the same meaning, thus كَذَبُوهُ they accused him of lying, and أَغْرَقْنَا الَّذِينَ كَذَبُوا We drowned those who charged with falsehood Our signs. More frequently a verb which governs in both ways has

different meanings, thus مَسَّكَ بِهِ *he perfumed it with musk*, مَسَّكَ بِهِ *he held it fast*; and diverse significations may attach to the same verb if used with different prepositions, thus لِرَغْبَةِ *to desire*, which is transitive and intransitive, has رَغْبَةَ فِي *to like*, رَغْبَةَ عَنْ *to dislike*, and رَغْبَةَ إِلَى *to supplicate*.

REM. a. Amongst الْأَفْعَالُ الْمُتَعَدِّيَةُ the transitive verbs (see § 75) we include those which govern by help of a preposition alike with those whose object is in the accusative. Besides being transitive as وَقَعَ عَلَى *to fall upon*, the same verb may be intransitive as وَقَعَ *to befall, come to pass*, thus فَوَقَعَ الْحَقُّ *so the truth was established*.

REM. b. Dictionaries will teach a student how each verb may be employed. Be it observed that, in Arabic, verbs *to come* govern the accusative and require no intervening preposition, thus أَتَيْتُهُ بِهِ *I came to him*, أَتَيْتُهُ بِهِ *I came to her with it*, i.e. I brought it to her, جَاءَ الْمَسْحَرَةَ فِرْعَوْنَ *the magicians came to Pharaoh*, جَاءُوا بِسِحْرٍ عَظِيمٍ *they brought a mighty enchantment* (see § 456 b).

REM. c. A sentence may stand as objective complement, thus دَمَرْنَا مَا كَانَ يَصْنَعُ *We destroyed what he was making* (see § 514). As regards *to say* and its derivatives we may note, that when followed by حِكَمَةً *a narration* one uses قَالَ إِنْ *say thou, Verily I am God's apostle to you*, and what follows it is commonly a quotation, as قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ *he said, Certainly ye are an ignorant people*. Very sparingly, if at all, is it permitted to use قَالَ أَنْ *say thou, Verily I am God's apostle to you*.

424. Two objective complements in the accusative may follow certain verbs, of which there are two sorts.

(a) Those whose objects are unconnected, they being causatives of which the ground form is transitive and governs an accusative (see § 41 and § 45); thus **أَبْلَغْتُكُمْ رِسَالَاتٍ** *I bring you messages*, **يُغْشِي اللَّيْلَ النَّهَارَ** *He causes the night to cover the day*, **سَأَرِيكُمْ دَارَ الْفَاسِقِينَ** **خُذُوا مَا أَتَيْنَاكُمْ** *take what We have given you*, **يُوَرِّثَا مَنْ يَشَاءُ مِنْ عِبَادِهِ** *I will show you the dwelling of the impious*, **كُلُوا مَا رَزَقْنَاكُمْ** *eat what We have provided for you*, **لَا يَهْدِي هُنَّا** **إِلَيْنَا الصِّرَاطَ الْمُسْتَقِيمَ** *direct us (in) the straight road*, **يَسُومُونَنَّا** **سَبِيلًا** *it (the calf) did not direct them (in) a (right) path*, **وَاعْدَنَا مُوسَى** **سُوءَ الْعَذَابِ** *they lay upon you the evil of punishment*, **وَاعْدَنَا مُوسَى** **تَلَاثِينَ كَيْلَةً** *We appointed with Moses (a period of) thirty nights*.

(b) Those whose objects stand to one another in the relation of subject and predicate; being (i) verbs signifying *to make*, *adopt*, *name*, *appoint*, etc., as **جَعَلَهُ دَكَّا** *he made it (into) atoms*, **أَفْعَالَ الْقُلُوبِ** **أَمَّا** *We divided them into nations*; or (ii) the verbs of the heart, which are so called because their action is mental; for instance **رَأَى** *to see*, *think*, *know* and its IV passive **رَأَيْ** *to think*, *believe*, **عَلِمَ** *to know*, **زَعَمَ** *to deem*, **قَالَ** *to think*, *etc.*; thus **يَجِدُونَهُ مَذْكُوْبًا** **ظَنَنْتُهَا صَوْرًا** *I thought her patient*, *they find him mentioned (lit. written)*.

REM. b. Verbs like **رَأَى** and **وَجَدَ** must also be reckoned among **أَفْعَالَ الْحَسِّ** *verbs of (the organs of) sense*.

REM. d. Three accusatives are governed by أفعالَ الْقُلْبِ in their fourth form, as سَيِّرِيْكُمْ أَعْمَالَكُمْ حَبِيْتَهُ he will make you think your actions foul.

426. All verbs, transitive and intransitive, active and passive, may take their own مَصَادِرُ infinitives (see § 195), or their deverbal nouns of the classes *nomina viciis et speciei**, as objective complements in the accusative. Thus ضَرَبَهُ ضَرُبًا he gave him a beating, ضُرِبَهُ ضَرُبًا he received a beating, طَمِيعَهُ طَمِيعًا he desired eagerly, اِسْتَكْبَرُوا اِسْتَكْبَرَا they were puffed with arrogant pride. This accusative is called المَفْعُولُ الْمُطْلَقُ the absolute object or المَصَدِرُ, and it may appear, or be eliminated: thus يَطْلُبُهُ حَتَّىْشًا يَعْمَلُ عَمَلًا صَالِحًا he does right for him, يَعْمَلُ عَمَلًا صَالِحًا يَعْمَلُ صَالِحًا for يَطْلُبُهُ طَلَبًا حَتَّىْشًا he follows it in swift search. We have given (§ 202 Note) عَذَابُ as derivative of the second form to which it serves as maṣdar, thus أَعْذَبَهُمْ عَذَابًا شَدِيدًا I will chastise them very severely; but the maṣdar of a different form may be employed, or even of a different verb provided it be synonymous.

NOTE. Verbal nouns (*nomina actionis agentis et patientis*, etc.) can like finite verbs take المَفْعُولُ الْمُطْلَقُ; thus أَللَّهُ مُعَذِّبُهُمْ أَللَّهُ مُعَذِّبُهُمْ God is their very severe chastiser.

427. It has been observed of *nomina verbi* (in § 195 and § 421) that, when infinitives from verbs which govern an objective complement in the accusative case, they can govern an accusative instead of a dependent. This is especially the case if one or more

* *Nomina viciis et speciei* are treated in Wright's Grammar, vol. I. §§ 219, 220.

words divide an object from its governing infinitive, because a dependent case cannot be separated from the word which governs it. Also, when an infinitive is defined by the article, its object must stand in the accusative, because the noun so defined cannot take after it a dependent.

REM. c. Beside infinitives (*nomina actionis*) there are verbal nouns of similar force and significance which govern in the same way.

428. With rare exceptions, infinitives govern by help of a preposition, when from verbs which are transitive in that manner.

429. Frequently however an infinitive governs its objective complement in the dependent with ل (see § 453) instead of in the accusative. Thus كَتَبْنَا تَقْصِيْلًا لِكُلِّ شَيْءٍ We wrote an exposition of every thing. So it is with certain other verbal nouns.

430. *Nomina agentis* can, like infinitives, govern a noun in the accusative, as أَللَّهُ مُعَذِّبُ الْقَوْمِ God is a chastiser of the people, or in the dependent, as أَللَّهُ مُهْلِكُ الْقَوْمِ God is the destroyer of the people.

NOTE. When derived from verbs which are transitive by help of a preposition, *nomina agentis* must govern in the same way. Thus إِنَّا إِلَى رَبِّنَا مُنْتَهُّوْنَ verily to our Lord shall we return; كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِيْنَ they denied Our signs, and were neglectors of them; ظَنُّوا أَنَّهُ وَاقِعٌ عَلَيْهِمْ they thought it to be falling upon them; أَلَا إِنَّ أَصْحَابَ أَلْشَارِخَالِدِيْنَ فِيهَا these are the people of Hell-fire, abiding therein.

431. What has been said in § 429 concerning لِ after an infinitive, applies equally to a nomen agentis.

REM. When by rhetorical transposition a finite verb, which is transitive without help from a preposition, follows its object, we may use the accusative, as مَا ظَلَمُونَا وَلِكُنْ كَانُوا أَنْفُسُهُمْ يَظْلِمُونَ they did not injure Us, but they were injuring themselves; or we may employ لِ, as الَّذِينَ لِرَبِّهِمْ يَرْهَبُونَ those who fear their Lord. In like case a nomen agentis cannot govern an accusative but requires لِ, thus اَنْتُمْ لَهَا كَارِهُونَ ye dislike her. If the transposed object be a pronominal suffix, إِلَيْهِ may with the finite verb be employed instead of لِ as in § 189 b.

433. Beside the nomina agentis, some other verbal adjectives govern either an accusative case or لِ with the dependent.

NOTE. When derived from verbs which are transitive by help of a preposition, these adjectives govern in the same way. Thus هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ binding upon me, حَقِيقٌ عَلَى for everything, الَّلَّهُ يَعْلَمُ شُعْرَ عَلِيهِ God is acquainted with everything.

435. Frequently the accusative depends upon a verb which is مَحْذُوفٌ eliminated:—

(a) In phrases of command, exclamations, etc. we must supply the verb to which the accusative noun serves as المَفْعُولُ (see § 426). Thus أَمْهَلْ مَهْلًا gently! for أَمْهَلْ مَهْلًا deal gently, أَسْمَعْ سَمِعًا وَأَطِيعْ طَاعَةً hearing and obeying for سَمِعًا وَطَاعَةً I hear well and implicitly obey.

NOTE. The Arabian grammarians represent that سُبْحَانَكَ stands for أَسْبَحْتُ سُبْحَانَكَ *I praise Thine absolute perfection* (see § 41, rem. *c*).

(b) In other cases the verb must be conjectured, as أَهْلًا وَسَلَّلًا where we may supply أَتَيْتَ *thou hast come to people and a plain*, i.e. to friends and a smooth place; وَجَدْتَ مَرْحَبًا بِكَ that is *thou hast found for thyself roominess* (see § 27 Note); رَجُلَكَ that is قِ (see § 178) *guard thy foot*; وَرَاءَكَ that is أَنْتُرْ *look behind thee*.

436. The adverb إِنْ and the conjunction أَنْ take the following noun or pronoun in the accusative case instead of in the nominative (as one expects the subject of a sentence to be) because, so it is said, these particles embody the verb *to see*; thus إِنْ رَبِّكُمْ أَللّٰهُ *verily (i.e. see) your Lord (He) is God*, أَوَّلًا يَعْلَمُونَ أَنَّ أَللّٰهُ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِمُونَ *do they not know that God knows what they conceal and what they reveal?* So in case of their compounds وَلِكِنْ and لِكِنْ (see § 362 *ee* and § 584 *b*) *but, yet, as though* (see § 367 *g*), and when coupled with a preposition, as لِأَنْ and بِأَنْ; thus وَلِكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ لِأَنْ يَعْلَمُ إِنَّهُ أَكْثَرُهُمْ *but most of them do not know, as though it were a canopy, does he not know that God sees?* In the above examples the subject immediately follows إِنْ etc. and under such circumstances لَ (see § 361 *c*) may be prefixed to the predicate; thus إِنَّا لَنَرَاكَ فِي ضَلَالٍ *verily we perceive thee (to be) in error*; إِنْ رَبَّكَ لَسِرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ *surely*

thy Lord is prompt with chastisement and certainly He is forgiving and merciful. There may however be a separation, between **إِنْ** etc. and the subject, caused by an adverb of time and place or by a preposition with its complement; thus **إِنْ مِنْ أَرْجَمْهُ وَأَلَدْكُمْ عَدُوًا لَّكُمْ** verily enemies of you are (to be found) amongst your spouses and children: when this separation occurs **جَ** may be prefixed to the subject of **إِنْ** or **أَنْ**, as **إِنْ أَنْ لَّاَجْرًا** shall there indeed be to us a reward? If the predicate be negative we must not use **جَ**, thus **إِنْهُ لَا يُحِبُّ أَمْعَدِينَ** surely He doth not love the transgressors; **إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ** verily We will not allow to be lost the reward of the righteous: and so if the verb be a perfect without **قَدْ**, thus **إِنْ أَنْقُومْ أَسْتَضْعُفُونِي وَكَادُوا يَقْتُلُونِي** surely the people despised me and were just on the point of slaying me.

REM. a. These particles, together with those given in rem. f, are named **إِنْ وَأَخْوَاتِهِ** 'inna and its sisters. The word governed is called their **إِسْمٌ noun** (see § 525 rem.) and the predicate **خَبَرٌ**.

REM. b. If the predicate is placed between **إِنْ** or **أَنْ** and its noun, the logical emphasis falls upon the latter, thus **إِنْ مَعَكَ صَاحِبَكَ** your friend is with you; but if the predicate follows the noun, it receives the logical emphasis itself, as **إِنْ صَاحِبَكَ مَعَكَ** your friend is with you.

REM. d. In § 353* we have mentioned **مَا أَكْنَافُ** *the kindering* **mā**, which when appended to **كَانَ**, **أَنْ**, **إِنْ**, **لَكِنْ** and **إِنْ** is followed by a nominative; thus **إِنَّمَا أَوْلَادُكُمْ فِتْنَةٌ** your children are only

a temptation, وَاعْلَمُوا أَنَّهَا أَمْوَالُكُمْ فِتْنَةٌ know that your riches are a temptation. The same influence is exercised by ضَمِيرُ الْكَلْمَنْ (see § 362 *m* and § 367 *g*) as إِنَّهُ كَرَامٌ قَوْمٌ truly thy people are generous.

REM. *e.* A lightened form of these particles may be used.

REM. *f.* The words لَوْ يَتَ بَرْتَ would that and لَعَلَّ perhaps govern an accusative like إِنْ etc., thus لَعَلَّكُمْ تَذَكَّرُونَ perhaps ye will take warning.

438. An interjection usually precedes the person or thing called ; while for vocative case we must use the nominative or accusative.

(a) As has been noted in § 368 يَا *O!* takes its following noun without the article.

(i) We use the nominative—in the singular without tanwin—when a particular person or thing is addressed by the speaker directly and without explanatory term ; thus يَا مُحَمَّدٌ *O Muhammad!* or سَيِّدُ الْمُرْسَلِينَ *O man!* or سَيِّدُ الْمُرْسَلِينَ *O Moses said, O Pharaoh!*

(ii) We use the accusative when the person or thing called is indefinite and not directly addressed, يَا رَجُلٌ *somebody!* ; as also when an explanatory term is appended, thus يَا بَنِي إِسْرَائِيلَ *O sons of Israel!* يَا إِخْوَنَتَنَا *O brothers of ours!*

REM. *a.* These rules hold good in the absence of an interjection, as رَبَّنَا أَفْرُغْ عَلَيْنَا صَبَرًا *O our Lord, pour upon us patience.*

REM. *b.* In the vocative يِ— is usually shortened into — (see § 317, rem. *b*), thus يَا قَوْمٍ *O my people!* رَبِّ *O my Lord!*

but this abbreviation is not permitted with derivatives ending in ي or ة from verbs whose final radical is و or ي. Beside قال أَبْنَ أُمْ he (Aaron) said, O son of my mother !

REM. d. One word only, viz. الله, may retain the article and follow ي ; thus يَا اللهُ O God ! or irregularly يَا اللهُ يَا.

(b) The noun following يَا أَيُّهَا or أَيُّهَا, whether singular, dual or plural, must be nominative and defined by the article ; thus يَا أَيُّهَا الَّذِينَ آمَنُوا يَا أَيُّهَا النَّاسُ O ye who believe !

439. When ي is immediately followed by an indefinite object and denies its existence we make the noun accusative and, if possible, we omit tanwin ; as إِلَهٌ لَا هُوَ God, there is no god but He. Should an explanatory term follow, tanwin is retained ; as لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمْ there is no one knowing the Corân by heart amongst you.

440. We have been treating objective complements since § 422 and shall now consider the adverbial complement. This sort of accusative depends (a) when expressed by كَانَ to be, exist (and by certain similar verbs, see § 442) on the idea of existence or being, which is limited and determined by the accusative ; and (b) on circumstances detailed in § 443 et seq.

441. When employed as the *logical copula كَانَ is called كَانَ الْتَّابِعَةُ the incomplete kâna because to complete the sense

* In logic the copula is a word which unites the subject and predicate of a proposition ; it is known as الْرَّابِطَةُ the fastening.

there is required an attribute, which we must put in the accusative. Thus **أَتَخَذُوهُ كَانُوا قَوْمًا مُّجْرِمِينَ** *they were guilty people*, **وَكَانُوا طَالِمِينَ** *they took it (the calf for their god) and were wrong doers*, **فَقَنَا لَهُمْ كُونُوا قِرَدَةً خَابِشِينَ** *We said to them, Be ye i.e. Become abject apes*. Also we may note **كُنْ مِّنَ الْشَّاكِرِينَ** *be thou (one) of the grateful*, which is equivalent (see § 448, f) to **كُنْ شَاكِرًا**. But when the idea of existence is attributed by **كَانَ** to its subject we can only employ the nominative, as **كَانَ الْتَّامَةُ** *there was an ape*: here the verb is **كَانَ قِرْدًا** *the complete kána*, because it contains the attribute and requires no other, for **كَانَ قِرْدًا** would mean *he was an ape*.

REM. a. The subject is called **إِسْمُ كَانَ** and the predicate **خَبْرُ كَانَ**, while the natural sequence (see § 518) is verb, subject, predicate; this order may however be varied if sense allow.

REM. b. Sometimes **إِسْمُ مَحْذُوفٍ** is *eliminated*, as **كَانَ إِسْمُ مَحْذُوفٍ** *hear ye, and obey, and give alms*, it will be *better for your souls*, where **يَكُنْ** is understood.

442. The same construction appertains to **كَانَ** *the sisters of kána* which are often used as synonyms of **كَانَ** without relation to time, though they add some modification to the simple idea of existence. In this class are **دَأَمَ** *to continue*, **بَقِيَ** *to remain*, **صَارَ** *to become*, **ظَلَّ** *to be or do all day* and not a few others, most of which may be **تَامَةً**: while **لَيْسَ** *not to be*, which is always **نَاقِصَةً**, expresses the negation of existence; thus **لَيْسَ بِي خَلَالَةً** *in me is no error*.

REM. *g.* Instead of an accusative or a preposition with its dependent **أَخْوَاتْ كَانَ** may take as attribute a verb in the imperfect, thus following the analogy of **كَانَ** (see § 408 *d* and *e*, and § 409). With this construction we can connect that of **أَفْعَالُ الْمُقَارَّةِ** *verbs of appropinquation*, which are of two kinds. (1) Amongst those which indicate simple proximity of the predicate is **كَادَ** (see § 157) *to be just on the point of*: commonly its predicate is an imperfect indicative, thus **كَادُوا يَقْتُلُونِي** *they were on the point of killing me.* (2) Amongst those which indicate a hope of the predicate's occurrence is **عَسَى** *perhaps*: commonly it is construed with **أَنْ** and the subjunctive, as **عَسَىٰ رَبَّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ** *your Lord may perhaps destroy your enemy*; but it can take as accusative a pronominal suffix like **نَعَّلْ** (see § 436, rem. *f*).

443. Brief allusion has been made in § 440 *b* to other adverbial accusatives which determine and limit the subject, verb, or predicate of a sentence, and sometimes the sentence as a whole. These adverbial accusatives are of different sorts and indicate:—

444. (a) The time in or during which an act occurs; as **خَالِدُونَ فِيهَا أَبْدًا** *abiding in them (the gardens) perpetually*, **إِذْ تَأْتِيهِمْ حِينَأَدْهَمْ يَوْمَ سَبِيلِهِمْ** *when their fish came to them on the day of their sabbath.*

(b) Locality, direction, and extension, may in certain cases take the accusative; as **نَظَرَ يَمِينًا وَيَسَارًا** *he looked right and left.* Of this sort are the words given as prepositions in § 359.

REM. *a.* We must use **في** *in*, when the place is definitely specified, as **أَقْمَتُ فِي مَقْتَلِ الْحُسَيْنِ** *I stopped at the place where al Husain was killed.* But with a verb meaning *to remain* or the like **مَكَانٌ**, and similar vague nouns of place, are employed without preposition and therefore in the accusative; thus **إِنْ أَسْتَقِرَ مَكَانَةً** *if it stand firm in its place.*

NOTE. Certain substantives signifying time or place can be **مُضَافٌ** *annexed* (see § 475 and § 478) to a verbal sentence, but only in the accusative case; thus **يَوْمَ لَا يَسْبِحُونَ لَا تَأْتِيهِمْ حِيَّاتٌ** *on the day on which they did not keep sabbath, fish did not come to them.*

REM. *b.* The accusative of time and place, illustrated in above examples of this section, is called **الظَّرْفُ** *the vessel* (see § 221, rem. *a*) or **فِيهِ الْمَفْعُولُ** *that in which the act is done.*

(c) The most important however of adverbial accusatives is called **الْحَالُ** *the state or condition*, i.e. of the subject or object or of both, while the act is happening. Thus **لَمَّا رَجَعَ مُوسَى** *when Moses returned to his people angry*, **هُوَ الَّذِي يُرِسِّلُ** *afflicted* i.e. in a state of affliction and anger; **إِلَيْهِ قَوْمٌ غَصِبَانَ أَسْفًا** *He it is who sends the winds, heralds of His mercy lit. between the two hands of His mercy* i.e. in advance of rain; **أَلْقَيَ الْمَسْحَرَةَ سَاجِدِينَ** *the magicians were thrown down prostrate (adoring).*

REM. *a.* The **لَهُ** is **قَدْلَهُ** *a redundancy*; thus **أَدْعُوا رَبَّكُمْ تَضْرُبُوا وَخْفِيَّةً** *call upon your Lord humbly and in secret.* Here the command to pray is of itself a sentence; and the conditions,

grammatically superfluous, reply to **كَيْفَ how?** as the accusative called **الْحَالُ** must always do.

REM. b. The **hâl** depends upon a regent (عَامِلُ الْحَالِ) which may be (1) a verb, as خَرَّ مُوسَى صَعِقًا Moses fell down thunder-struck; or (2) a deverbal adjective, as إِنِّي وَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا verily I am God's apostle to you all, where **وَسُولٌ** is accounted a deverbal adjective, **إِنِّي وَسُولٌ** being equivalent to **I have been sent**; or (3) a demonstrative pronoun or other expression having verbal force, as الْأَنْكَارُ أَصْحَابُ النَّارِ الْخَالِدِينَ فِيهَا these are the people of the fire, dwelling continually therein, where **الْأَنْكَارُ** is equivalent to **يُشَارُ إِلَيْهِمْ they are pointed out as**.

REM. c. The **hâl** is (1) usually **صَفَةٌ an adjective** expressing a transitory state, as تَأْتِيهِمْ حِيَّاتٌ نُّهُرٌ شَرَعًا their fish came to them manifestly: though the adjective may express a permanent state, thus رَبَّنَا تَوَفَّنَا مُسْلِمِينَ O our Lord, receive us dying, as those who are resigned to Thy will; خَلَقَ أَشْمَسَ وَالْقَمَرَ وَالنُّجُومَ مُسْكَنَاتٍ يَمْرِرُ He created the sun and the moon and the stars, held in (a state of) subjection by His command. Sometimes however (2) it is an infinitive with the meaning of a participial adjective, as أَخَدْتُ ذَلِكَ مِنْهُ سَمِعًا I received that from him by hearing; or even (3) a concrete substantive, as قَارَسْلَنَا عَلَيْهِمْ الْطُّوفَانَ وَالْجَرَادَ وَالْقَمَلَ وَالضَّفَادَعَ وَالدَّمَ آيَاتٌ مُفَضَّلَاتٌ so We sent upon them the deluge and locusts and lice and frogs and blood (in the nature of) signs, separated by intervals. Lastly (4) **hâl** may be a proposition, as in § 583. There may be more than one **hâl**, with or without **وَ and** between them, as can be seen above.

REM. *e.* In all our examples *hâl* is تَكْرِهَةٌ *indefinite*, and this is most usual.

REM. *f.* We call the subject or object to which a *hâl* refers دُوْ أَلْحَالٍ or صَاحِبُ أَلْحَالٍ, and it is usually مَعْرِفَةٌ *definite* as happens in all our examples.

NOTE. Occasionally صَاحِبُ أَلْحَالٍ is eliminated, as الَّذِي تَكْرِهَةٌ is eliminated, as تَكْرِهَةٌ لَا يَخْرُجُ إِلَّا تَكْرِهَ herbage does not come forth except scantily, where نَبَاتٌ must be supplied as *çahib* to تَكْرِهَةٌ.

REM. *g.* Also it will be observed that in all our examples the *hâl* is placed after its regent: as a rule it occupies this position.

(*d*) The accusative may express an agent's motive and object in the act, its cause and reason; as أَدْعُوهُ خَوْفًا وَطَمَعًا *call ye upon Him out of fear and eager desire*. Definition by the article is unusual, this accusative being indefinite except when in construct state (see § 475).

REM. Only مَصْدَرٌ قَلْبِي a *mental or intellectual infinitive* can be employed in this way; thus, in Corân, vii. 164 مَعْذِرَةٌ (*we warn them*) by way of excusing (*ourselves*). Reply is given to the question لِمَ *why?* (see § 351, rem.).

(*e*) Other determinations and limitations of the predicate may be expressed by an accusative called أَسْمَيْزُ the specification; thus طَابَ دَانُودْ نَفْسًا *David is cheerful in spirit*.

REM. *a.* Like أَلْحَالٌ this accusative is فَضْلَةٌ see (*c*) rem. *a.* It must be an indefinite substantive.

REM. b. We have mentioned in §§ 322 and 323 the accusative which follows cardinal numbers from 11 to 99 inclusive: it is of this sort, being called تَمْبِيزُ الْعَدْدِ *the specification of number*, and is most usually singular, see § 499.

446. Relations of time and place are designated by *prepositions*, as also are many ideal conceptions. We shall treat those mentioned in § 447 as indicating motion from, in § 450 motion towards, and in § 454 rest at a place; while in § 470 compound prepositions will be found, over and above those detailed by § 355 et seq.

447. The prepositions indicating motion from or away from a place, are مِنْ *out of, from*, and عَنْ *away from*.

448. We designate by help of مِنْ

(a) the local point of departure from a place; as أَخْرَجْنَاهُمْ مِنْ فَأَوْسَلْنَا عَلَيْهِمْ بِرْجُزًا مِنْ أَرْضِهِ *he expelled you from your land*, مِنْ خِلَافِ آللَّهِ مَنْ so We sent upon them a plague from heaven, from a contrary i.e. on opposite sides. Hence it is used with verbs which indicate liberating, preserving, warning, etc. as أَنْجَيْنَاكُمْ مِنْ آلِ فَرْعَوْنَ *We delivered you from Pharaoh's people*, مِنْ كُلِّ شَيْءٍ مَوْعِدَةٌ *a warning from i.e. against everything*.

(b) The temporal point of departure; as مِنْ الْهِجْرَةِ *from the Hegira* i.e. from 622 A.D.

REM. a When used in any of the above significations, we say that مِنْ is employed لِيَلْبِسْنَاهُ *to denote the beginning*.

(c) The causal point of departure, the origin and source of a thing ; as جَاءَكُمْ ذِكْرٌ أَعْلَمُهُ مِنَ اللَّهِ *I know it from God*, وَيَسْكُنُكُمْ أَذْوَاجُكُمْ عَدُوٌّ from among your wives originate enemies, مَا تَنْهِمُ مِنَ إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَنَا *thou dost not resent anything of which we are the origin except that we believed the signs of our Lord when they came to us.*

REM. a. Here مِنْ is employed لِلْتَّعْلِيلِ *to assign the reason*.

(d) The distance from anything, especially after words signifying proximity, when in English we must render مِنْ *to* ; thus إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ surely the mercy of God is near to the righteous.

(e) The difference between two things when compared : hence the use of مِنْ with an elative (see § 234) when comparative ; thus أَحْسَنُ مِنْ *handsomer than he.*

REM. a. Sometimes مِنْ with its complement is omitted ; as أَلَّا يَقُولَنَّ الْأَذْرَارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقَوْنَ مِنَ الدُّنْيَا *the last abode is better than this world for those who take heed to themselves*, where مِنَ الدُّنْيَا may be supplied.

(f) The relationship between part and whole, between species and genus ; thus قَالَ نَعَمْ وَإِنَّمَا لَيْسَ أَنْقَرَبَيْنَ أَمْ لَا مِنْ قَوْمٍ فَرْعَوْنَ *he said, Yes, and ye shall be of those who are brought near (me)*, أَنْكَنُوا هُنْدِهَ الْقَرْيَةَ وَكُلُوا مِنْهَا *the chiefs of Pharaoh's people, inhabit this village and eat therefrom*, أَسْفَهَهُمْ أَنْفَهَهُمْ *the fools among us.*

REM. *a.* Preceding a definite noun, which is usually plural, مِنْ may indicate an indefinite quantity or number; as كُلُّو مِنْ الطَّيِّبَاتِ eat of the good things. Together with an indefinite dependent مِنْ may be subject of a sentence as in the following: مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ no mischance befalls except by permission of God.

REM. *b.* Governing an indefinite noun after a negative particle, مِنْ gives the clause an absolute and general sense; thus مَا مَنِعْتُ مِنْ إِلَهٍ ye have no god whatever.

REM. *c.* In these examples مِنْ is used لِلتَّبْيَضِ to indicate division into parts, as also in كُلُّ الْمَرَاتِ We produced all sorts of fruit; sometimes it is employed لِلتَّرْكِيبِ to indicate composition.

(g) After indefinite مَا and مَمَّا whatever we must use مِنْ مَمَّا تَأْتِي بِهِ مِنْ آيَةٍ what-ever thou bringest us of a sign: in this case we have a general term rendered more definite, as also when مِنْ indicates the material of which an article has been made; thus عَجْلٌ مِنْ حَلِيبَةٍ a calf (made) out of their ornaments.

REM. Here مِنْ is employed لِلْبَيَانِ to explain.

(h) Another use of مِنْ is called آتِمَّيْبُرُ the specification; لَقَدْ أَخْدُنَا آلَ فِرْعَوْنَ بِالسِّنِينِ وَنَقْصٌ مِنَ الْمَرَاتِ We visited the people of Pharaoh with years (of barrenness) and with diminution of fruit.

NOTE. There is yet another use of مِنْ in فَاتَّقْمَنَا مِنْهُمْ so We took vengeance on them.

449. By help of **عَنْ** we designate distance from, motion away from, and the like: hence it is used

(a) after verbs which denote setting free, forbidding, etc. as **يَنْهَا هُمْ عَنْهُمْ يَضْعُ عَنْهُمْ إِصْرَهُمْ** *he puts away from them their burden*, **يَنْهَا هُمْ عَنِ الْمُنْكَرِ** *he forbids them from the disapproved*.

(b) After verbs which imply the removal of a covering, as asking etc., thus **وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ** *and ask them concerning the village*, **كَشَفْتَ عَنَّا الْرِّجْزَ** *thou hast removed from us the plague*.

(c) After verbs which imply turning away, as **كَانُوا عَنْهُ عَنْهُ** *they were neglectors of it*, **يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ** *He effaces from him his misdeeds*, **لَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ** *when the anger became still (so as to be) away from Moses*, **سَأَصْرِفُ عَنْ آيَاتِي** *I will cause to turn away from (the direction of) my signs*, **عَتَوْا عَمَّا عَتَنَا** *they disdainfully turned away from that from which he turned disdainfully*, **رَغَبَ عَنْهُ** *he avoided it*.

450. The prepositions indicating motion to or towards a place are **إِلَى** *to*, **حَتَّىٰ** *up to*, and **لِ** *to*.

451. Opposed to **إِلَى** *and مِنْ* *which signifies*

(a) motion or direction to or towards a place; thus **أَرْسَلْنَا إِلَيْهِ أَلْمَصِيرَ** *to Noah unto his people*, **نُوحًا إِلَى قَوْمِهِ** *We sent Noah unto his people*, **وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ** *but look toward the mountain*, **أَوْحَيْنَا إِلَى مُوسَى** *We revealed i.e. indicated to Moses*. Hence, because inclination is implied, **إِلَى** follows verbs of excusing and repenting; thus **تُبُّتُ إِلَيْكَ** *I repent toward Thee*, **مَعْذِرَةً إِلَى رَبِّكُمْ** *it is an excuse to your Lord*.

(b) In respect of time إِلَى usually indicates during a continuance ; as إِلَى يَوْمِ الْقِيَامَةِ until a fixed term, إِلَى أَجَلٍ during all the time till the day of judgement.

REM. When used in the above significations, we say that إِلَى is employed لِلْأُنْتِهَى to designate the limit.

(c) To show that one thing is added to another we use إِلَى and hence إِلَى أَخِيرِهِ (see § 23, rem. d) to its end, which is definite but serves for *etcetera*.

452. In addition to implying like إِلَى motion towards an object, حَتَّى must indicate arrival.

REM. c. When حَتَّى is a conjunction (see § 367 k) it exercises no governing power upon nouns.

453. Whenever possible لِ must be so translated as to indicate abstract relations, those that are concrete being expressed by إِلَى ; thus سُقْنَاهُ لِبَلَدِ مَيِّتٍ to a dead country, but إِلَى بَلَدِ مَيِّتٍ We drove it for the use of a dead country. This distinction cannot always be preserved as is shown by §§ 429 et seq. where لِ indicates an action's relation to the direct object which stands in place of an accusative ; thus أَنْصَحْكُمْ أَنْصَحْ لَكُمْ or أَنْصَحْ تَكُونُ I advise you (see § 423). More often however we employ لِ

(a) for passing on the action to an indirect object ; as إِجْعَلْنَا مُوسَى لِقَوْمِهِ Moses said to his people, make for us, إِغْفِرْ لَنَا وَأَرْحَمْنَا he multiplies it to you, يُضَاعِفُهُ لَنَا pardon (the sin) to us and have mercy upon us : so with reflexive verbs, which govern self as their direct object ; thus لَهُ تَجَلَّ رَبُّهُ لِلْجَبَلِ when his Lord manifested Himself to the mountain, and we find

the sense of **إِذَا هِيَ بَيْضَاءٌ لِلنَّاظِيرِينَ** in **تَجَلَّى** *lo, it is white to the beholders*; also by taking *praise* as the direct object, we may place here **يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ** *whatsoever is in heaven gives praise to God*; and unless wholly idiomatic **آمَنَ لَكَ** *he believed in thee*. In these cases **لِ** and its dependent are not essential to the clause, whereas it is different in

(b) the dative (i) of possession; as **لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ** *to Him belong the dominion and the praise*, **لَهُ خُوارٌ** *which lows* lit. **to it is the (power of) lowing**, **يَعْكُفُونَ عَلَى أَصْنَامِ لَهُمْ** *they cling to their idols*, **بِنْتُ لِلْمِلِكِ خَيْرٌ لِي** *a daughter of the king (see § 492)*: (ii) of permission or right; as **يُحِلُّ لَهُمُ الْطَّيِّبَاتِ** *he makes lawful to them the good things*, **أَذْنُ لَكَ** *I give thee permission*: (iii) of advantage, contrasting with **عَلَى** (see § 459 b); as **دَعَا عَلَيْهِ أَدْعُ لَنَا وَبَرَكَ** *pray on behalf of us to thy Lord but curse him*; also **مُهَدِّي وَرَحْمَةً لِلَّذِينَ أَلَّا خِرَةً** *and do Thou write for us i.e. place to credit of our account advantage in this world and in the next*, **لَنَا هَذِهِ** *this is owing to us*.

REM. b. By use of **لِ** we express the verb *to have*, as **مَا لِي أَخٌ** *I have no brother*.

(c) Attention is drawn by **لِ** to the purpose or cause of an act; thus **لِمَ** *for what reason?* (see § 351, rem.), **وَإِذْ قَالَتْ أُمَّةٌ** *and when a section of them asked*, **لِمَ تَعِظُونَ الْقَوْمَ مِنْهُمْ** *Why do ye warn the people?* **كِتَابٌ لِلْطَّلَابِ** *a book for the use of students*,

نُصَرِّفُ آلَّا يَأْتِيَاتِ لِقَوْمٍ We diversify the signs for the use of a people,
 اذْكُرْ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ make mention of the day whereon
 He shall gather you for the sake of (what is in) the day of
 assemblage (of the angels) i.e. the day of judgement*.

REM. Here لِ is employed لِلْتَّعْلِيلِ to indicate the cause.

(e) Also لِ marks the time of an occurrence ; as وَلَمَّا جَاءَ وَلَمَّا جَاءَ
 مُوسَى لِيَمْقَاتَنَا and when Moses had come to Our appointed time,
 لِأَوَّلِ تَيْلَةِ مِنْ مُحَرَّمٍ on Moslem new year's day lit. at a point
 of time when a night has passed from Muharram†.

NOTE. Many verbs indicating a state of mind, friendly or hostile, advantageous or disadvantageous, take لِ of the person towards whom the feeling is directed ; thus عَدَيْتُ لَهُ I hate him.

454. The prepositions indicating rest at a place are فِي in, into, بِ at, in, by, with, معَ with, along with, or لَدُنْ with, beside, near, and عَلَى over, above, upon.

455. We designate by help of فِي

(a) rest in a place or during a time, and motion into a place, as لَهُ مَا فِي الْسَّمَاوَاتِ وَمَا فِي الْأَرْضِ to Him belongs whatsoever is in heaven and earth, خَلَقَهَا فِي سِتَّةِ أَيَّامٍ He created them in six days, كَتَبْنَاهَا لَهُ فِي الْأَوَّلَاتِ We wrote it for his benefit upon the tables, لَمَّا سُقِطَ فِي أَيْدِيهِمْ when a falling took place into

* This rendering is in accordance with Baidāwī.

† Further explanation of dates will be found in Wright's Grammar, vol. II. §§ 110 and 111.

أذْكُرْ مَا فِيهِ their hands i.e. when they grievously repented, remember what is in it, **فِي** أَسْبَتِ on the sabbath day, أَرْسَلْ فِي send gatherers into the cities. This meaning applies also to less concrete relations, as اغْفُرْ لِي وَلِأَخِي وَادْخُلْنَا إِغْفُرْ لِي وَلِأَخِي وَادْخُلْنَا pardon (the sin) to me and my brother and cause us to enter into Thy mercy.

(b) By rights **فِي** means *in the midst of* as may well be seen with a plural or collective; thus **قَالَ مُوسَى لِأَخِيهِ هُرُونَ أَخْلُقْنِي** Moses said to his brother Aaron, *Do thou act as my deputy among my people, and behave uprightly.*

(c) We use **فِي** to state the subject of thought, conversation, or writing; thus **أَلْكِتَابُ الْأَوَّلُ فِي الْلُّغَةِ الْعَرَبِيَّةِ** *The first book treating of the Arabic language.*

(d) Further **فِي** is employed with verbs of desire, as **رَغَبَ فِيهِ** he liked it.

REM. We say that **فِي** is used **لِلظَّرْفِيَّةِ** to indicate time and place.

NOTE. The phrase **الْأَرْضُ الَّتِي بَارَكْنَا فِيهَا** *the land which We blessed* is equivalent to **الَّتِي بَارَكْنَاهَا**.

456. Whereas **فِي** indicates *amongst* we more often express with mere proximity; thus **مَرَرْتُ بِرَجُلٍ** *I passed by a man*, **خُذْهَا بِقُوَّةٍ** *We sent Moses with Our signs*, **بَعَثْنَا مُوسَى بِآيَاتِنَا** *take it with force*, **يَطْهِرُوا بِمُوسَى** *they associate bad luck with Moses*, **خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ** *there is in me no error*, **لَيْسَ بِي ضَلَالٌ** *He created the heavens and the earth rightly*. Accordingly

verbs with certain meanings govern بِ and its dependent in place of an accusative; thus بَصَرْتُ بِمَا لَمْ يَبْصُرُوا يَهُ I saw that which they saw not, لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ they do not comprehend anything of His knowledge, ثُمَّ لَتَنْبَوُنَ بِمَا عَمِلْتُمْ then ye shall be informed of what ye have done, الَّذِينَ يُمْسِكُونَ بِالْكِتَابِ those who hold fast to the book, أَبْتَدَى بِسِمِّ اللَّهِ I begin with the name of God; and بِ with its dependent may take the place of a second accusative, thus لَا تُشْرِكُ بِي الْأَعْدَاءِ do not cause mine enemies to attach ignominy to me, ذَكِرْهُمْ بِيَامِ اللَّهِ remind them of the days of God. Sometimes a verb governs in both ways with the same meaning (see § 423); thus أَخْدَى بِرَأْسِ أَخِيهِ he seized the head of his brother, and لَا تَأْخُذْهُ سَنَةً وَلَا نَوْمًّا drowsiness does not seize Him nor sleep; ask assistance of God, and إِسْتَعِينُوا بِاللَّهِ ask assistance of God, and إِنَّا نَعْبُدُ وَإِنَّا نَسْتَعِينُ Thee only do we worship and of Thee alone we ask assistance; they treated it unjustly, and مَا ظَلَمُونَا they did not injure Us. Under this general idea of contact are represented the following.

(a) The relation between subject and predicate, especially in negative propositions; as مَا نَحْنُ بِمُؤْمِنِينَ we are not believers.

(b) The relation between an act and its object, especially يُأْمُرُهُمْ بِالْمَعْرُوفِ الْأَفْعَالُ الْلَّازِمَةُ after intransitive verbs; thus يُأْمُرُهُمْ بِالْمَعْرُوفِ he commands the approved to them; we have believed, but آمَنَّا أَمَّا بِرَبِّ الْعَالَمِينَ we have believed the Lord of the worlds: we notice this particularly after those indicating motion, which must

then be translated by transitive verbs (see § 423, rem. *b*); thus ذُلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِأَبْيَنَاتٍ then was because their apostles used to bring them proofs, وَجَاؤْنَا بِنِي إِسْرَائِيلَ أَبْهَرَ We caused the children of Israel to traverse the sea.

(c) The relation between an act and its instrument or reason; thus ذُلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا this shall be because God is the patron of those who believe, أَنْزَلْنَا بِسَحَابٍ أَلْمَاءً فَأَخْرَجْنَا بِهِ We caused to descend by means of cloud the water, and we produced by means of it (the ruin) all sorts of fruits, وَأَوْحَيْنَا إِلَى مُوسَى إِذْ أَسْتَسْقَاهُ قَوْمُهُ أَنْ أَضْرِبْ بِعَصَاكَ الْحَجَرَ وَأَوْحَيْنَا إِلَى مُوسَى إِذْ أَسْتَسْقَاهُ قَوْمُهُ أَنْ أَضْرِبْ by God's permission, held in subjection by His command, and We revealed to Moses, when his people asked drink of him, saying (see § 367 *e*) Strike the stone with thy rod, وَأَعْدَنَا مُوسَى ثَلَاثِينَ لَيْلَةً thus We try them by reason of that in which they were impious, وَأَتَمَّنَا هَا بِعَشْرِ إِنِّي أَصْطَفَيْتُكَ عَلَى الْأَنْسَارِ بِرِسَالَاتِي وَبِلَامِي We appointed with Moses (a period of) thirty nights and We completed them by means of ten (more), إِنِّي أَصْطَفَيْتُكَ عَلَى الْأَنْسَارِ by reason of (My putting thee in charge of) My messages and because of My speaking (to thee).

REM. *c*. To express *without* we can use بِغَيْرِ ; thus الَّذِينَ يَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ We appointed with Moses (a period of) thirty nights and We completed them by means of ten (more), وَأَتَمَّنَا هَا بِعَشْرِ إِنِّي أَصْطَفَيْتُكَ عَلَى الْأَنْسَارِ بِرِسَالَاتِي وَبِلَامِي

REM. *d*. Some would place in this sub-section بِسْمِ اللَّهِ by the name of God while others supply أَبْتَدِي as above.

REM. *e.* Arabian grammarians have divers expressions to denote the uses of **بِ**.

NOTE. We find **بِ** used in the sense of **عَلَى**, thus **ظَنُوا أَنَّهُ** **عَلَى**, thus **وَقَعَ بِهِمْ** *they thought that it was falling upon them.*

457. By help of **مَعَ** (or **مَعْ**) *with, along with*, we indicate association and connection in time or place; thus **أَرْسَلْنَا مَعِي** *send him with me*: there are also less usual meanings.

459. We employ **عَلَى** *over, upon, above*

(a) in its local sense; thus **وَظَلَّلَنَا عَلَيْهِمُ الْغَمَامُ** *and We spread for shade over them the cloud*, **ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ** *then He established Himself upon the throne*: and a similar sense may be discerned in **لَمَّا وَقَعَ عَلَيْهِمُ الْرَّجْزُ** *when the plague fell upon them* and **وَأَنْزَلْنَا عَلَيْهِمُ الْمَنْ وَالسَّوْدَى**, *and We sent down upon them manna and quail*, **Iَخَافُ عَلَيْكُمْ عَذَابًا** *I fear in your case a punishment*, **عَلَى اللَّهِ فَلَيَتَوَكَّلَ الْمُؤْمِنُونَ**, *upon God then let the believers rely*, **الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** *those upon whom Thou hast shed blessings*.

(b) As implying disadvantage (see § 453 *b* iii); thus **غَضِبَ** *God was angry with him*, **بَعَثَهُ عَلَيْهِمْ** *he sent him against them*. Also we use **عَلَى** after words signifying *difficulty* and the opposite; thus **يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ** *he makes unlawful to them the foul things*, **ذَلِكَ عَلَى اللَّهِ يَسِيرٌ** *this for God is easy.*

(c) To express an obligation; thus **عَلَى رَسُولِنَا أَبْلَاغُ الْمُبِينِ**

الْمَرْ يُؤْخَذُ عَلَيْهِ^{مُ} distinct delivery is incumbent upon Our apostle, مِيَقَّاْتُ الْكِتَابِ is not the covenant of the book taken upon them, حَقِيقَ عَلَيَّ it is binding upon me.

(d) To show superiority in one over another; thus فَضْلَكُمْ وَهُوَ عَلَىٰ أَعْلَمِيْنَ He has favoured you above all creatures, كُلُّ شَيْءٍ قَدِيرٌ and He is all-powerful over everything.

(e) To give the condition serving as basis upon which a person rests; thus كَانَ عَلَىٰ دِينِ الْمُسِيْحِ he followed the Christian religion.

(j) To indicate the subject spoken of; thus أَنْ لَا يَقُولُوا أَنَّ عَلَىٰ اللَّهِ إِلَّا الْحَقَّ that they should not say concerning God other than the truth.

REM. a. Other uses exist; as جَاءَكُمْ ذِكْرٌ عَلَىٰ رَجُلٍ مِنْكُمْ an admonition has come to you through one of yourselves.

462. With an oath (قَسْمٌ) we employ *by* provided a substantive follows and there is no verb of swearing. The complement (حَوَابُ الْقَسْمِ) may be an affirmative verbal proposition, and the verb may be imperfect, in which case **J** is prefixed to the energetic form; thus وَرِبِّي لَتُبَعِّثَنَّ by my Lord, ye shall be raised.

463. While commonly reckoned among prepositions كَ as, like is a substantive and synonymous with مُثُلٌ likeness (see § 482 f). We find it in thus كَذِلِكَ in like manner, so, and كَأَنَّ as though.

NOTE. Attached to كَ we find مَا أَنْكَافَ the *hindering* má (see § 353*), thus إِجْعَلْ لَنَا إِلَهًا كَمَا تَهْ أَلَهَ make for us a god like their gods.

466. To signify *at the side of* we employ عندَ ; thus وَاللَّهُ عِنْدَ ; عِنْدَ ; عِنْدَ وَاللَّهُ عِنْدَ ; عِنْدَ بِمَا عَاهَدَ and with God there is great reward, عِنْدَهُ أَجْرٌ عَظِيمٌ يَجِدُونَهُ by virtue of the covenant He has made with thee, عِنْدَكَ مَنْتُوبًا عِنْدَهُمْ فِي الْتَّوْرَاةِ وَالْإِنْجِيلِ they find him written down with them i.e. mentioned in the Old Testament and Gospel, أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ verily the cause of their good and ill luck lies hidden in the counsels of God. When used of time may indicate a particular moment, thus أَيْقَنْتُ عِنْدَ كِتَابِهِ I felt sure at the time of writing it.

467. Signifying *between* بَيْنَ indicates an intervening space, thus بَيْنَ الْطُّوفَانِ وَبَيْنَ الْهِجْرَةِ between the Flood and the Hegira. Of common occurrence is بَيْنَ يَدِيهِ between his two hands i.e. in his presence, and بَيْنَ أَيْدِيهِمْ between their hands i.e. before them ; thus بَيْنَ يَدِي رَحْمَتِهِ before his mercy.

468. Signifying *beneath* تَحْتَ indicates the lower part ; thus تَحْتَ الشَّجَرَةِ under the tree.

REM. b. Its opposite is فَوْقَ above ; as وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ فَوْقَ and He is all-powerful over His servants.

469. Signifying *below* دُونَ often indicates something inferior, and

(e) that a quality belonging to one is not possessed by

another; thus مِنْهُمُ الْصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ the good are among them and those who are not that are among them.

REM. Beside دُونَ تَحْتَ, بَيْنَ and عِنْدَ, there are other nouns in the accusative (see §§ 359 and 444 b) which are employed as prepositions: for instance,

(a) أَمْنَثْتُ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ before of time; thus have ye believed Him before that I gave you permission. Its opposite is لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا after; thus do not ye commit disorders in the earth after its ordering.

(c) أَنْظُرْ وَرَاءَكَ look behind thee: equivalent is يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ He knows what is before them and what behind i.e. what is and shall be.

470. Compound prepositions have usually مِنْ as the first part, and the second part must be in dependent case. Thus

(b) وَيُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا آلَهَمَارُ as; مِنْ تَحْتِ and He shall cause him to enter gardens under which flow the runnels of water.

(c) مِنْ قَبْلِ إِتْيَانِكَ ثُمَّ بَعْدِهِ and مِنْ بَعْدِ مِنْ قَبْلِ as; مِنْ بَعْدِ then after them (the aforesaid) We sent Moses, evil have ye wrought in mine absence after my departure, the الذينَ عَمِلُوا الْسَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا those who do evil things (and) then after that repent.

REM. e. The construction may sometimes be made more

وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا instead of مِنْ قَوْمِهِ سَبْعِينَ and Moses chose from his people seventy men for Our appointed time.

471. The *infinitive* (see §§ 195 and 426 to 429) like other nouns is indefinite unless defined by the article or otherwise; thus فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ therein, *O you, is a great trial from your Lord*; إِنَّ الَّذِينَ اتَّخَذُوا أَنْجُلَ سَيِّئَاتِهِمْ خَضْبٌ those who chose the calf (as a god), *wrath shall overtake them from their Lord, and ignominy in this present life*; قَالُوا مَعْذِرَةٌ إِلَى رَبِّنَا they said, *It is a way of excusing (ourselves) to your Lord*.

472. The *rection** of *nomina agentis* has been treated in §§ 430, 431. They and *nomina patientis* (originally adjectives, see § 80) are frequently used as *concrete verbal nouns*, designating a person or thing to which the verbal idea closely attaches itself, while remaining immovable. The Imperfect is nearly akin but being part of a finite verb indicates motion or renewal.

NOTE. We retain Professor Wright's term *nomen concretum verbale*, though it might perhaps be as well to employ the word *participle*, here and elsewhere.

473. For a specific indication of time we must look to some other word in the sentence; thus قَالَ سَنُقْتَلُ أَبْنَاهُمْ وَنَسْتَحْيِي he answered, *We will massacre their*

* By a word's *rection*, we mean its influence in regard to construction, requiring that another word be in a particular case: the corresponding term is عملٌ *action of government*.

sons and we will save alive their daughters (lit. women) and verily we shall be subduers over them, where مَ gives a future sense to all three clauses.

(a) In a clause which is not circumstantial the concrete verbal noun refers to a present or future time; thus قَلَّمَا كَشَفْنَا but when We removed from them the plague until a fixed term, which they were about to attain; as إِنْ هَمُّوا لَهُ مُتَّمِرُ مَا هُمْ فِيهِ وَبَاطِلُ مَا كَانُوا يَعْمَلُونَ to these people destroyed is that (religion) in which they were, and rain is what they were making; هُوَ اللَّهُ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ He it is who created you, and one of you is an unbeliever, and one of you a believer; قَالُوا مَهِمَا تَأْتِنَا يَهُ مِنْ آيَةٍ وَمِنْكُمْ مُؤْمِنٌ they said, Whatever sign thou bringest to us we do not believe in thee.

(b) But the concrete verbal noun in a circumstantial clause refers to the same period of time as the ruling verb; see § 583. The Imperfect Indicative will be found used in nearly the same way; see § 408 e.

474. When attached to a verb as adverbial accusative (see § 444 c) a concrete verbal noun refers to the same period of time as the verb itself; thus أُدْخِلُوا أَلْبَابَ سُجَّدًا enter the gate prostrating yourselves; يُدْخِلُهُمْ جَنَّاتٍ خَالِدِينَ فِيهَا He shall make them enter gardens to abide therein, an instance of *hāl* indicating the future.

475. A noun, when governing another noun in the dependent case, is called by the Arabians مُضَافٌ *annexed*, and is said by European grammarians to be in *construct state*. It is shortened in pronunciation by omission of tanwin or of the terminations نِ and نَ, in order that the speaker may pass quickly to the governed word, which is called إِلَيْهِ الْمُضَافُ *that to which annexation is made*. Their relationship is known as إِضَافَةٌ *annexation*.

REM. There are two kinds of annexation الإِضَافَةُ الْحَقِيقِيَّةُ *the proper annexation* and الإِضَافَةُ عَيْرُ الْحَقِيقِيَّةُ *the improper annexation*: in the former الْمُضَافُ may be مَعْرُوفٌ *defined* or نَكْرٌ *undefined*; in the latter it can only be نَكْرٌ, except when the article is prefixed, see § 489.

476. In the construct state of a governing noun, followed immediately by the dependent of a governed, can be represented all ideas which we express in English with the preposition *of*. Thus حَاضِرَةُ الْبَحْرِ *in presence of the sea*, سُورَةُ الْبَقْرَةِ *the chapter of the cow*, إِنْ يَرُوا سَبِيلَ الْرُّشْدِ *if they see the path of true direction*. A word may be governing and governed; as مَالِكُ يَوْمِ الْدِينِ *the Ruler of the day of the judgement*, أَعْجَلْنَاهُ أَمْرَ رَبِّكُمْ *the appointed time of his Lord*, مِيقَاتُ وَبِهِ *have ye hastened the affair of your Lord?*

478. (a) The governed word (الْمُضَافُ إِلَيْهِ) in proper annexation may be nomen substantivum*, a pronoun or other word

* We use nomen substantivum here as in § 190, to include primitive nouns, infinitives, and simple substantives.

regarded as a substantive, or an entire clause (see § 488). Thus مُوسَى وَقَوْمُهُ Moses and his people, سُورَةُ الْتَّغَابُنُ the chapter of the overreaching, وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءُ الْآخِرَةِ حِبْطَتْ أَعْمَالُهُمْ and those who deny Our signs and the meeting of the last (dwelling), كُلُوا مِنْ طَيَّبَاتِ مَا رَزَقْنَاكُمْ eat of the good things which we have provided for you, نَبَأَ الَّذِينَ كَفَرُوا the story of those who disbelieved.

(b) The governing word (i.e. the one in construct state) must in proper annexation be nomen substantivum* in which category are accounted prepositions, as بَعْدَ إِصْلَاحِهِ after its ordering; so also are numerals, for which see § 496 et seq. Thus ذَاقُوا وَبَالْأَمْرِهِمْ they tasted the mischief of their doing, وَاللَّهُ عَلَيْهِ بِذَنَبِ الْمُصْدُورِ and God is well acquainted with what is in possession of the breasts. An adjective in construct state is improperly annexed (see § 489) unless, as in the following examples, standing in the position of a defined noun so as to have the force of a substantive; thus حَسَنُ الْوِجْهِ the handsome (part) of the face or even the handsome face, عَالِمُ الْأَغْيَبِ وَالْمَشَاهِدَةِ the Knower of the hidden and of the manifest. As regards superlatives, see §§ 486 and 493.

REM. a. In proper annexation the article الْ can never be prefixed to الْمضاف, in the improper it may (see § 489).

NOTE. The annexed word can be governed by a verb مَحْذُوفٌ مَحْذُوفٌ يَجْمَعُهُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ الْتَّغَابُنُ eliminated, as mention of the day whereon He shall gather you for the day of

* We use nomen substantivum here as in § 190, to include primitive nouns, infinitives, and simple substantives.

assembly, this will be the day of general deception : here we must prefix **أَذْكُر**.

480. Instead of having an adjective attached to it, a noun may be in construct state qualified by another noun ; as **رَجُلٌ صِدْقٌ** *a sincere man* : this is common in specifying the material, as **عِجْلٌ حَلِيٌّ** *a calf (made) of ornaments*.

482. The following substantives are used to express the whole, the part, the like, and the different, by being annexed (مُضَافٌ) to a dependent.

(a) **كُلٌّ** *the totality, the whole*. If the leading substantive is defined and signifies something single and indivisible, **كُلٌّ** means *whole* as **كُلُّ الْبَيْتِ** *the whole house* ; if it is definite but plural or collective, we must render **كُلُّ** *all*, as **كُلُّ الْمَرْءَاتِ** *all the fruits*, **كُلُّ الْبَقَرِ** *all the cattle* ; if it is indefinite means *each, every*, as **إِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا** *if they see each sign they will not believe in it*, **مِنْ رَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ** *My mercy comprises everything*. In § 402 *a* will be found **كُلُّ أُنَاسٍ** *every tribe* : here, as may be learned from the context, **أُنَاسٌ** is collective (see § 305, rem. *e*) but is used as a singular.

(b) **جَمِيعٌ** *the totality, the whole*, much resembles **كُلٌّ** ; we may however say **إِلَيْكُمْ جَمِيعًا** *to you all* (see § 444 *c*, rem. *b2*) but not **إِلَيْكُمْ كُلًا**.

(d) **غَيْرٌ** *something different* may usually be translated *other than* : thus **أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ** *worship God, ye*

have no god other than *Him*; أَغَيْرَ اللَّهَ أَبْغِيْكُمْ إِلَّا shall I seek for you a god other than *God*? بَدَلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرًا بَدَلَ الَّذِينَ قِيلَ لَهُمْ الَّذِي قِيلَ لَهُمْ the wrongdoers among them substituted a word, other than that which was told them. For بِغَيْرِ without see § 456, rem. c.

REM. a. We employ غَيْرُ مُمْكِنٍ impossible as a negative, thus صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْصُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ the way of those upon whom *Thou* hast shed blessing, other than those who are the objects of (*Thine*) anger and are in error.

(f) مِثْلٌ likeness, like, as مِثْلُهُ the like of it, like it.

REM. a. Similar in sense to مِثْلٌ but without case signs, is كَ see § 463.

486. Properly annexed, in construct state, are found deverbal adjectives expressing the superlative, of form أَفْعَلُ (see § 234) or وَأَنْتَ أَرْحَمُ الْأَرْحَمِينَ and Thou art the most merciful of the merciful, فَعَلُ (see § 242, note 1); thus وَأَنْتَ خَيْرُ الْعَافِرِينَ and Thou art the best of those who pardon. Here one item is made to stand prominently out of a whole designated by the dependent; and being in this annexation definite substantives (see § 478 b) أَفْعَلُ and فَعَلُ need not vary in gender or number (see § 493, rem. a), thus أَكْبَرُ الْمَدَائِنِ the greatest of the cities, أَحْسَنَهَا the best thing that is in it.

REM. *a.* Being superlative أَوَّلُ *first* stands in annexation of the same sort, thus أَنَا أَوَّلُ الْمُؤْمِنِينَ *I am the first of the believers.* The other ordinal numbers ought not so to be used, for they are nomina agentis from transitive verbs, see § 328.

488. When أَنْ governs a verb (see § 415 *a*) it is أَنِ الْمُصَدِّرِيَّةُ the 'an which with its verb is equivalent to a maṣdar (see § 195) and the same construction appertains to the indefinite مَا (see § 353*). Thus أُوذِيَنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْنَا were afflicted before that thou camest to us and after that thou hast come, which is equivalent to مِنْ قَبْلِ إِلَيْنَا وَمِنْ بَعْدِ مَجِئِنَا before thy coming to us and after thy coming to us. Clauses of this sort frequently stand as the second member of an annexation, see § 478 *a*) in lieu of a dependent.

489. When improperly annexed the noun in construct state must be an adjective, thus حَسَنُ الْوَجْهِ *handsome of face*, سَرِيعُ الْعِقَابِ *prompt of chastisement*. Here the dependent though always defined by the article exercises no defining influence upon its governing word, which remains نَكِرَةً (see § 475, rem.) and can be defined by the article, thus أَمْلَهُ اللَّهُ السَّرِيعُ الْعِقَابِ *God the prompt to punish**.

490. Except by poetic licence, nothing can intervene between a noun in construct state and its following dependent, consequently an adjective qualifying the first member must be placed

* This sort of annexation is treated in Wright's Grammar, vol. II. § 30.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْوَحَمْدُ لِلَّهِ
praise belongs to God, the Lord of the worlds, the compassionate
and merciful.

492. In proper annexation if the second member be indefinite the first is the same, as إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ verily I fear in your case a punishment of a great day. But if the second member be definite so is the first, as أَوْرَتُنَا أُلْقَوْمَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا We caused the people to inherit the eastern parts of the land and the western parts of it. If we desire that the first noun be indefinite while the second is definite we must employ the preposition لِ, thus إِبْنُ لِلرَّجُلِ a son of the man (see § 453 b, i): certain words of wide signification may however remain indefinite even when followed by a definite dependent.

493. The examples in § 486 have each its dependent (الْمُضَافُ إِلَيْهِ) definite and therefore partitive: if indefinite the dependent must be explicative, as هُنَّ أَفْضَلُ نِسَاءٍ they are most excellent women, أَللَّهُ خَيْرُ حَافِظٍ God is the best preserver. After the superlatives أَوَّلُ first and آخِرُ last the indefinite dependent is likewise explicative; thus آخِرُ يَوْمٍ the last day, آخِرُ آيَةٍ the first verse.

REM. a. If the dependent be definite the noun in construct state (الْمُضَافُ) may resume its characteristic attribute as an adjective and conform in number and gender to the object or objects mentioned; thus هِيَ كُبْرَى الْمَدَائِنِ it is the largest of the cities, هُنَّ كُبْرَيَاتُ الْمَدَائِنِ they are the largest of the cities.

494. Attention has been drawn in § 480 to a way of specifying the material from which any thing is made: this also may be done by putting the material in apposition to the object, both being either definite or indefinite; thus **وَاتَّخَذَ قَوْمٌ مُّوسَى مِنْ بَعْدِهِ عَجْلًا جَسَدًا** and the people of Moses after his departure took for themselves (as god) a calf of red gold.

495. Of two things which are identical, the second may be in dependent case and the first in construct state.

(b) This happens when a specific noun is preceded by a substantive designating the genus, as **سُورَةٌ فَاتِحَةُ الْكِتَابِ** equivalent to **السُّورَةُ الَّتِي هِيَ فَاتِحَةُ الْكِتَابِ** the chapter which is the opener of the book.

496. It has been mentioned in § 321 that *cardinal numbers* from 3 to 10, when in apposition to the things numbered, agree with them in case; but when placed in annexation before them (see § 478 b) govern a plural dependent. A plural of paucity (see § 307) must be employed if the substantive have one; thus **خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ** *He created the heavens and the earth in six days.*

REM. a. Exceptional is **مِائَةٌ** *one hundred* which, in dependent singular, always follows the governing numeral, see § 325.

REM. b. Should **جَمِيعُ الْقَلِيلِ** *the plural of paucity* not be in common use, there must perforce be employed **جَمِيعُ الْكَثِيرِ** *the plural of abundance.*

REM. c. We must remember that a sound plural is plural of

paucity, thus **سَبْعُ آيَاتٍ** *its verses are seven in number*; (**آيٰ** is a generic noun which forms a nomen unitatis, being also a plural of abundance, see § 304, No. 28 and § 306, rem. *a*). If however an adjective specifies the objects numbered, **مِنْ** must be employed as in § 448 *f*; or the noun must be put in apposition to the numeral, thus **سِتٌّ مُؤْمِنَاتٍ** *four Moslems, six believing women.*

499. We have seen § 444 *e*, rem. *b*, that cardinal numbers from 11 to 99 take their objects numbered in the accusative singular; thus **اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا** *Moses chose from his people seventy men*, **سُورَةُ مَكَّةَ وَهِيَ سَمَانٌ عَشْرَةُ آيَةٌ** *A chapter written at Mecca and it (has) eighteen verses*. Very rarely they are followed by an accusative plural, as **أَثْنَتَنَا عَشْرَةُ أُمَمًا** *twelve nations*. In gender the tens (**ثَلَاثُونَ**, **عِشْرُونَ**, etc.) are common; but units conform to the gender of the noun denoting the objects numbered, thus **أَنْجَسَتِ أَثْنَتَنَا عَشْرَةُ عَيْنَانِ** *twelve springs gushed out* (**عَيْنٌ** being feminine, see § 290 *a*).

506. Cardinal numbers agree in gender with nouns denoting the objects numbered according to the following rules; there being constantly borne in mind the peculiarity explained at § 319.

(a) The numeral agrees in gender with the singular of the substantive denoting the objects numbered, even if the plural is of different gender; as **خَمْسُ سِنِينَ** *five years* (the singular

سَنَةُ being feminine), تِسْعَةُ رَمَضَانَاتٍ *nine Ramadans* (the singular رَمَضَانُ being masculine), ثَمَانَيْةُ عَشَرَ رَجُلًا, *eighteen men*.

(b) When the objects numbered are designated by a noun of general signification, its grammatical gender is usually followed by the numeral; as اثْنَا عَشَرَ أَسْبَاطًا *twelve tribes* (the sing. سِبْطٌ being masculine). But if another substantive be attached which determines more precisely the real gender of the objects, then the numeral agrees with the second noun; thus قَطَعْنَاهُمْ أَثْنَيْهِ *We divided them into twelve tribes* (i.e.) *nations* (the sing. أُمَّةٌ being feminine).

512. To every جُمْلَةٌ *totality, sentence* there must be a subject and a predicate, the latter being called المُسْتَنْدُ *that which is supported, the attribute*. The subject is called المُسْنَدُ إِلَيْهِ *that by which (the attribute) is supported*, and the relation between them is termed الْإِسْنَادُ *the act of supporting or causing to lean, attribution*.

513. The subject may be a noun substantive, as قَالَ الْمَلَأُ *the chieftains of his people answered*; or an expressed pronoun, as هُوَ الْهُدَى وَالْفُرْقَانُ *it is the guidance and the criterion*; or a pronoun هِيَ مُعَذَّرَةٌ *it is an excuse*; or a pronoun مُسْتَخِرٌ *concealed* in the verb*, as أَغْرَقْنَاهُمْ فِي الْيَمِّ *We drowned them in the sea*, يُحْيِي وَيُمِيتُ *He giveth life and causeth to die*; or a conjunctive

* Tables of these pronouns, prefixed and suffixed, are given in Wright's Grammar, vol. I. § 89.

يَسِّيْحُ لِلَّهِ مَا فِي الْسَّمَاوَاتِ وَمَا فِي الْأَرْضِ clause (see § 572), as زَعَمَ there praises God whatsoever is in heaven and in earth, أَلَّذِينَ كَفَرُوا the unbelievers have asserted ; or a preposition with مِنْهُمْ أَصْلَاحُونَ وَمِنْهُمْ دُونَ ذَلِكَ its dependent, as in دُونَ ذَلِكَ the good are among them, and those who are not that are among them. The predicate may be a noun (substantive or adjective), as وَلِكَنِي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ but I am an apostle from the Lord of the worlds, هُوَ الْعَزِيزُ الْحَكِيمُ He is the potent, the wise ; or a verb, as فَلَمَّا أَفَاقَ مُوسَى so when Moses awoke ; or a preposition with its dependent, as هُمْ فِيهِ they are in it ; or an adverb, as أَنَا هُنَا I am here ; or a conjunctive clause, as هُوَ الَّذِي خَلَقَكُمْ He is your Creator, هَذَا مَا فَعَلَهُ this is what did it or this is what he did. Be the predicate what it may, every sentence beginning with its subject is جُمْلَةُ أَسْمِيَّةٍ a nominal sentence (which may be simple or compound, see §§ 519 and 520), thus إِنَّ الْأَرْضَ لِلَّهِ هُوَ الْعَلِيُّ الْعَظِيمُ He is the sublime, the mighty, surely the earth belongs to God, أَفَقَرَ مُوسَى جُمْلَةُ فِعْلِيَّةٍ a verbal sentence (simple or compound) any one in which the predicate is a verb preceding its subject, thus لَا يَوْدُدُ حِفْظَهُمَا God is self-sufficing, إِنَّهُمَا يَسْتَغْفِرُ لَهُ the guarding of them both does not weary Him ; or in which the verb represents both subject and predicate, thus تَوَلَّوْا they turned aside. The subject of a nominal sentence is termed إِنْ the inchoative (except when put in the accusative by a preceding إِنْ, for it is then known as إِنْ أَسْمُ إِنْ see § 525 rem.) and its predicate

الْخَبِيرُ *the enunciative*; while the subject of a verbal sentence is called الْنَّاعِلُ *the agent*, and its predicate الْفَعْلُ *the action or verb*.

REM. *b.* Here Professor de Goeje adds the following:—

The difference between verbal and nominal sentences, to which the native grammarians attach no small importance, is properly this, that the former relates an act or event, the latter gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (see § 583 *a*). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.

514. A verb with أَنْ or مَا (then called maqdariyah, see § 488) may serve as subject either to a nominal or to a verbal sentence; thus حَقِيقٌ عَلَيَّ أَنْ أَقُولَ *that I say so and so is incumbent upon me*.

515. The predicate may (see § 513) be a preposition with its dependent, and when the subject precedes we have a nominal sentence; thus الْعَاقِيَّةُ لِلْمُتَّقِينَ *the result is to the devout*. If however the preposition and dependent stand first, thus إِلَيْهِ الْمُصِيرُ *the returning is to Him* (see also next section), we may call the phrase جُمْلَةً ظَرْفِيَّةً *a local sentence* (see §§ 221, rem. *a* and 527 *a*).

REM. The logical emphasis falls upon the later word as in § 436, rem. *b*.

516. If the predicate be an adverb or a preposition with its dependent, and the subject an indefinite substantive or a clause (see § 514) containing a finite verb governed by أَنْ, then the

أَخْدَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى predicate must precede, thus **أَخْدَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى** *he took the tables and in their inscription were guidance and mercy*; **وَرَحْمَةٌ** *it laws* lit. *a lowing is to it*: but either order is permitted if the indefinite substantive carries with it an adjective, expressed or implied, thus **عَذَابٌ لَّهُمْ عَذَابٌ أَلِيمٌ** or **أَلِيمٌ لَّهُمْ** *to them is a painful punishment*. In case of a sentence expressing a wish, however, its subject if indefinite must precede, as **سَلَامٌ عَلَيْكُمْ** *peace be unto you*; and should the subject follow, it must be defined, thus **عَلَيْكُمْ أَسْلَامٌ**.

517. The subject also necessarily follows its predicate in a nominal sentence, (a) when the مُبْتَدأ contains a pronoun making reference to a word in the خَبَر, as **فِي الْدَّارِ صَاحِبُهَا** *its master is in the house*; (b) when the مُبْتَدأ is restricted by إِلَّا or إِنْمَا, as **أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ** *obey God and obey the apostle, but if ye turn aside, then only the clear delivery (of his message) is incumbent upon Our apostle, ما لَنَا إِلَّا اتِّبَاعُهُ we have nothing (to do) but to follow him* (see §§ 585 and 586); (c) when the خَبَر is an interrogative, as **مَا هِيَ** *who is he?* **مَنْ هُوَ** *what is it?* (see § 570).

518. In a verbal sentence the agent (i.e. subject) must always follow its verb (i.e. predicate); thus **كَلَمَةٌ رَبِّهُ** *his Lord spoke to him*, **يَخْرُجُ نَبَاتٌ** *plants spring up*: this it is held to do where a verb represents both subject and predicate; thus **أَلْقَى الْأَلْوَاحَ** *he threw down the tables*.

519. In addition to simple sentences, nominal and verbal, we find *compound*, each consisting of an inchoative with a clause as enunciative. In one sort of compound nominal sentence, a noun (substantive or pronoun) is transposed to the first place and followed by a verb, thus **رَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ** (as to) *My mercy (it) comprises everything*. Here the agent of the clause (الْفَاعِلُ) is a concealed pronoun, which corresponds in gender and number with the inchoative of the sentence; and the inchoative contrasts (tacitly or expressly) with another inchoative having a different predicate, thus **مُوسَى أَفَاقَ وَهُرُونَ نَائِمٌ** *Moses awoke while Aaron was (still) sleeping*, **وَلِكِنَّ إِنَّا هُدَنَا إِلَيْكُمْ** *verily as for us, we repent toward Thee*, **بِأَنَّهُمْ كَذَّبُوا** *but most of them do not know*, **لَعَلَّكُمْ تُرَحَّمُونَ** *perchance ye may be mercifully dealt with*, **لَعَلَّكُمْ تَهَدُونَ** *perhaps ye may be guided aright*.

520. There are also compound sentences in which a pronominal suffix called **الْرَابِطُ** *the connecter* replaces the noun transposed. They may be (a) compound nominal, thus **أَللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ** *with God there is great reward*; or (b) compound verbal, thus **أَلْبَدَنَ الْطَيْبَ يَخْرُجُ نَبَاتُهُ** (as to) *the good land its herbage comes forth*, **(عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءَ)** (as to) *My punishment I strike with it whom I will*.

521. We may regard as verbal a sentence consisting of a

deverbal adjective and following noun, thus **كَرِيمٌ قَوْمٌكَ** *thy people are generous* (see § 552 b ii).

522. There does not exist in Arabic a substantive verb, i.e. one which would unite subject and predicate in a nominal sentence without connoting the idea of existence; for **كَانَ** though occasionally supplying the place of logical copula, ascribes to its subject the attribute of existence; and being attributive, its predicate and those of **أَخْوَاتْ كَانَ** must be in the accusative case (see §§ 441 and 442).

523. The absence of logical copula expressed by or contained in a finite verb constitutes the essential characteristic of a (simple) nominal sentence (see § 513); so that when a definite noun (substantive or pronoun) and an indefinite adjective stand in juxtaposition we have a complete nominal sentence. The fact of the former being defined (no matter how) and the latter undefined, shows them to occupy the positions of subject and predicate; for, as will be seen in § 536, a descriptive epithet must agree with its noun in respect of definition as well as in gender, number and case. Thus **اللَّهُ غَنِيٌّ حَمِيدٌ** *God is self-sufficing (and) worthy to be praised*, **سُورَةُ الْأَعْرَافِ مَكِيَّةٌ** *the chapter of the uppermost parts is Meccan*.

524. If both subject and predicate are defined, we can make sure of their relative position being recognized, by inserting between them **ضَمِيرُ الْفَصْلِ** *the pronoun of separation*; thus **الْأَرْبَكَ هُمُ الْمُفْلِحُونَ** *those are the prosperous*.

525. If the predicate be a nominative and the subject placed in the accusative after إِنْ or the like, a pronoun of separation is unnecessary; thus إِنْ رَبُّكُمْ اللَّهُ verily your Lord is God: there may however be inserted such pronoun of the same person as إِنْكَ أَنْتَ وَلِيْنَا (see § 436, rem. a); thus إِنْكَ أَنْتَ وَلِيْنَا truly Thou art our protector.

REM. A noun governed by إِنْ etc. is not called مُبْتَدَأ in-choative by Arabian grammarians.

527. As a general rule the subject of a nominal sentence must, if not exactly defined, be specialized. No information is conveyed by "A horse is grey"; but we can say فَرَسٌ أَصْفَرُ هُوَ a grey horse is handsomest, where فَرَسٌ though indefinite is specialized by its adjective; so also there is obviously a partial determination in رَغْبَةٌ فِي الشَّرِّ شَرٌ a desire to do evil is bad, and in عَذَابٌ يَوْمَ عَظِيمٍ مَخْوفٌ a punishment of a great day is to be feared (see § 492). These examples differ from true definition, which is only attained by use of the article لِلتَّعْرِيفِ in order to distinguish (see § 345), or by annexation to a defined noun (see § 475 et seq.): there are other cases where the subject of a nominal clause can be indefinite, among which are the following:—

(a) In a clause called at § 515 *zarfiyah* (i) when the predicate stands first, as مِنْ الْقَوْمِ أُمَّةٌ there is a section of the people; and (ii) when the subject is preceded by an interrogative or negative particle, as هَلْ مَا فِي الْبَطْرَنِ is there water in the cistern? مَا شَرَبْنَا we have no drink.

(e) When the sentence expresses a wish, as سَلَامٌ عَلَيْكُمْ *peace be unto you*; see § 516.

(f) Words containing the conditional meaning of إِنْ *if* (see § 406), though indefinite by their nature, serve as inchoative; thus مَنْ يُؤْمِنْ بِاللَّهِ if any one believes God, نَفْسِهِ شَحَّ whoever is made to guard against his own covetousness.

529. A pronoun of separation is sometimes omitted if the meaning remains clear, as ذَلِكَ الْقُوْزُ الْعَظِيمُ *this is the great prize.*

530. To give emphasis and occasion contrast ضَمِيرُ الْتَّوْكِيدِ *or the pronoun of corroboration* may be introduced; it being wholly different from the pronoun of separation treated in § 524 et seq. Commonly it follows the subject, or a verb which represents both subject and predicate; thus الَّذِينَ هُمْ لِرَبِّهِمْ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ يَرْهَبُونَ *those only who fear their Lord, WE be the victors*; see also at § 415 a i, Note.

NOTE. The pronoun of corroboration may follow conjunctive pronouns in an oblique case, thus لِلَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ *for those especially who believe in Our signs.*

531. If however in the description of persons or things (see § 513, rem. b) a nominal clause lacks precision, we may use كَانَ or one of its sisters (see § 442). When so employed the imperfect has its usual meanings: but a perfect, beside examples like those in § 441, may express the present, as يَضْعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ *he puts away from them their burden and the*

fetters which are upon them; especially is this the case after an interrogative, or **مَا** not, as **مَا كُنْتُ لِأَحْكَمَ بَيْنَكُمْ حَتَّىٰ أَنْ** *I am not ready to judge between you until etc.* (see § 557).

533. We have observed in § 73 that passive verbs must often be translated impersonally: commonly a 3rd person singular masculine is used to avoid specifying the subject, thus **إِذْ قِيلَ** *when it was said to them.* In case of **غَفَرْنَا** — which governs only an accusative of the sin, we render **سَيُغْفَرُ لَنَا** *we shall be pardoned*, for *it will be pardoned to us* gives too explicit a subject. Nomina patientis of verbs which are transitive by help of a preposition (see § 423) can only appear in the masculine singular, changes of gender and number being marked by an alteration of the pronoun; thus **هُوَ مَغْضُوبٌ عَلَيْهِ** *he is an object of anger*, **الْمَغْضُوبُ عَلَيْهِ** *she is an object of anger*, **الْمَغْضُوبُ عَلَيْهِمْ** *the objects of anger.* The neuter plural of adjectives is sometimes expressed by the feminine sound plural, and sometimes by a broken plural, but never by the masculine sound plural; thus **وَبَدَوْنَاهُمْ بِالْحَسَنَاتِ وَالْسَّيِّئَاتِ** *and We tested them by means of good and evil things*, **يُحِلُّ لَهُمُ الْطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ** *he makes lawful to them the pleasant things and makes unlawful to them the foul things.*

REM. a. The passive of directly transitive verbs may be used personally or impersonally, thus **غُلِبَ** *he was overcome or there was a victory.*

534. To the subject and predicate *complements* are joined by subordination (the accusative or a preposition with its dependent), or by coordination which is more usually called apposition.

535. Pronominal suffixes may have a *reflexive* meaning when attached to a verb's object, but not when attached to the verb itself; consequently for this purpose we must employ **نَفْسٌ** *soul* or the like, thus **كَانُوا أَنفُسُهُمْ يَظْلِمُونَ** *they were injuring themselves*: to this rule however verbs of the heart (see § 424 b ii) supply exceptions.

536. Complements coordinated with a subject or predicate are called **تَوَابِعٌ** *appositives* (see § 304, No. 16), the usual apposition being of noun to noun and the more rare (see § 540) of verb to verb. There stands first **الْمُتَبَعُ** *that which is followed* and then **الْتَابِعُ** *the follower*.

(a) After this fashion the *adjective* is joined to its substantive; they agreeing in gender, number and case, as well as (see § 523) by definition or by being undefined: thus **ضَلَالٌ مُبِينٌ** *manifest error*, **رَأَيْتُ إِلَيْهِ الْبَدْنَ الْمُبِينَ** *to the dead country*, **إِلَيْهِ مَسْجِدُهُمُ الْجَامِعُ** *I saw their congregational mosque* or **مَسْجِدُهُمُ الْجَامِعُ** *their mosque which collects*, **لِقَاءَ الْدَارِ الْآخِرَةِ** *the meeting of the last abode*. A noun may of course have two or more adjectives connected with it, thus **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** *in the name of God the merciful (and) compassionate*: sometimes a *nomen verbi* (*nomen actionis* or other) takes the place of an adjective, thus **إِسْمٌ مَعْرَفَةٌ** *a defined noun*. In the above examples all words are *singular*, and concords in case of the *dual* are equally simple: but with *plurals* the matter becomes difficult, though the rule as to definition is happily unalterable. A substantive (i) in *masculine sound plural* representing rational

creatures must be followed by an adjective in the plural, thus مُؤْمِنُونَ كَرَامٌ *erring sons, noble believers*, (see § 304, No. 5) مُؤْمِنُونَ كَافِرُونَ مَلَائِكَةٌ *unbelievers*; while a substantive (ii) in *feminine sound* plural may be followed by an adjective, singular feminine as حَسَنَةٌ *gracious messages*, or plural, either broken as جَنَّاتٌ كَرَائِمٌ (see § 304, No. 17) *noble gardens*, بَقَرَاتٌ بَيْضٌ (see § 304, No. 2) *white cattle*, or feminine sound as آيَاتٌ مُفَصَّلَاتٌ *signs separated by intervals*. A substantive in *broken* plural if (iii) denoting rational beings may be followed by an adjective in the singular feminine, thus رِجَالٌ مُسْلِمَةٌ *the English students, Moslem men*, رِجَالٌ مُسْلِمَةٌ شَدِيرَةٌ *Moslem women*, جَوَارٌ مُنْكُرٌ شَدِيرَةٌ *strong kings, strong girls*; it is however better, if the sex be indicated, to employ an appropriate sound plural, thus رِجَالٌ مُسْلِمُونَ and نِسَاءٌ مُسْلِمَاتٌ. But if the broken plural (iv) denotes objects other than rational beings, no matter what their gender in the singular, its adjective may be feminine, singular as حِيَّاتٌ كَبِيرَةٌ *great fishes*, or plural as صُورٌ حَسَنَاتٌ *beautiful forms*; or else a broken plural, thus رِيَاحٌ عَزَّازٌ *powerful winds, noble mountains*. Next as regards *collectives* which are treated in §§ 292 and 306 rem.: those (v) denoting rational beings usually take an adjective in that sound plural which corresponds by natural gender with the beings, thus الْقَوْمُ الظَّالِمُونَ *the wrong-doers*, إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ truly they were a blind people, مَحْمُودٌ الْكَثِيرَاتٌ *Mahmud's numerous family*; but the

adjective may be singular and agree with the collective's grammatical gender, thus حَلْفٌ حَسْنٌ *excellent posterity*, أُمَّةٌ نَّاسَةٌ *an impious nation*. Collective nouns (vi) which do not form a nomen unitatis and denote living objects destitute of reason (see § 290 a) are, in respect of concord with adjectives, similar to (see iv) broken plurals denoting irrational creatures: those (vii) which form a nomen unitatis, and denote objects other than rational, may take a feminine sound plural, as جَرَادٌ طَيَّارَاتٌ *flying locusts*; or a feminine singular, as قُمَّلٌ أَكْوَلَةٌ *voracious lice*; or a masculine singular, as الشَّمْرُ الْطَّيِّبُ *the fresh fruit*; or a broken plural, as سَحَابٌ ثَقَالٌ *heavy cloud*.

(b) Being definite by their nature and regarded as substantives, the demonstrative pronouns (see §§ 340, 341) must be coupled with a defined appositive: if this definition is caused by the article we usually find the demonstrative preceding, thus ذَلِكَ الْفَوْزُ *this prize*, هَذِهِ الْأَنْوَرَيَّةُ *this village*; but if the substantive be definite in its nature or defined by a following dependent, it must precede, as مَحْمُودٌ هَذَا *this Mahmûd*.

NOTE. We find in Corân, Sûrah 7, verse 166 كُنُوا قِرَدَةً حَاسِئِينَ *become abject apes*: here the appositive is in masculine sound plural because human beings are addressed.

537. Sometimes we find the adjective أَجْمَعُ *all* following a substantive or pronoun and agreeing with it in gender, number and case; thus لَا صَلَبَتُمْ أَجْمَعِينَ *I will crucify you all*.

539. In addition to its use at § 535 نَّفْسٌ can signify *self*

without reflexive meaning, thus **رَأَيْتُ نَفْسَهُ** *I have seen himself*: if a plural be needed, **أَنفُسٌ** must be employed.

REM. a. There is a class of appositives called **الْتَّوْكِيدُ** or **الْتَّوْكِيدُ الْمَعْنَوِيُّ** *the corroboration in meaning* which includes **أَجْمَعُ**, **جَمِيعُ**, **كُلُّ** and **نَفْسٌ** with a few other words; and (2) **الْتَّوْكِيدُ الْلَّفْظِيُّ** *the verbal corroboration*, when any word is repeated, thus **نَعَمْ نَعَمْ** *yes, yes*.

REM. b. Three more classes of appositives are in use. (1) **مَتَبُوعٌ** *the qualificative* which may refer to its **الصِّنْدَقَةُ** (see § 536) directly, in which case it is a simple adjective, thus **اللَّهُ الْحَيُّ الْقَيُّومُ** *the living and everlasting God*; or indirectly, applying to a following word and with it forming a qualificative clause. (2) **أَبْدَلُ** *the permutative* of which the most usual kind is **بَدْلُ الْكُلِّ مِنْ الْكُلِّ** *the substitution of the whole for the whole*; thus **إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتُ عَلَيْهِمْ غَيْرَهُمْ** *direct us (in) the straight road, the road of those upon whom thou hast shed blessing, other than those who are the objects of (Thine) anger*. Here **صِرَاطٌ** is badal of **صِرَاطٌ**, and **غَيْرَهُمْ** of **الَّذِينَ**. (3) **عَطْفُ الْأَبْيَانِ** *the explicative connection*, being a substantive which explains its **مَتَبُوعٌ**; thus **الرَّسُولُ الْأَنْبِيُّ قَالَ مُوسَى لِتَخِيَّهِ هَرُونَ** *Moses said to his brother Aaron, 'Call a calf a body, i.e. a calf in bodily shape.*

REM. c. One verb may be substituted for another by **بَدْلُ الْأَنْتِهَامِ** *the comprehensive substitution*, i.e. the permutative

explaining something involved in the previous verb; thus يَسْوِمُونَكُمْ سُوءَ الْعَذَابِ يُقْتَلُونَ أَبْنَاءَكُمْ وَيُسْتَحْيِونَ نِسَاءَكُمْ they lay upon you the evil of punishment, killing your sons and saving alive your daughters.

540. Two verbs used asyndetically (i.e. used without a conjunction) are regarded as in apposition, thus قَامَ سَجَدَ he arose and prostrated himself, سَجَدَ أَطْالَ he continued long in prostration; but the insertion of ف is better.

541. As regards *concord in gender and number* between the parts of a sentence, the following rules hold good. We shall treat in § 552 of nominal sentences, and at present confine our attention to verbal sentences (see § 518); premising that a masculine singular subject can only be preceded (or followed) by a masculine singular verb, thus قَالَ فِرْعَوْنٌ Pharaoh said, and that the equivalent of a plural subject (such as a relative sentence, etc.) takes a preceding verb in the singular, thus زَعَمَ الَّذِينَ كَفَرُوا the unbelievers have asserted.

542. (a) If the subject be a singular substantive, feminine according to § 290 *a*, and (i) immediately following its verb, the verb must be feminine singular, thus يَمْتَدِّثُ يَدٌ a hand became extended: but (ii) if one or more words intervene, while the feminine is better, the masculine is permissible, thus بَصَرَ يَدِيَ الْعَيْنُ the eye saw it.

(b) If the subject be a singular substantive, feminine according to § 290 *b* or § 291 the verb may precede in either gender, though preferably in the feminine if the subject follows immedi-

ately, thus تَمَّتْ كَلْمَتُ رَبِّكَ the word of thy Lord was fulfilled : but we find فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ so look how was the end of the transgressors.

REM. The concord usually remains if, in negative or interrogative sentences, the subject be preceded by مِنْ ; but in Corân, Sûrah 64, verse 11 we have مَا أَصَابَ مِنْ مُصِيبَةٍ no mischance has befallen.

(d) The verbs نَعَمْ and يُسْتَسْ take preferably the masculine form, be the subject's gender what it may ; see § 183.

543. If the subject be a masculine sound plural the preceding verb is with rare exceptions singular masculine, thus عَلَى اللَّهِ فَلْيَتَوَكَّلَ الْمُؤْمِنُونَ upon God then let the believers rely.

REM. b. When meaning *family* or *tribe* بَنُوْ، the sound plural of ابْنَ son, may be preceded by a feminine singular verb ; thus آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ the tribe of Israel believed Him.

544. If the subject be a broken plural the preceding verb again with rare exceptions is singular, and of either gender no matter which, thus حَبَطْتُ أَعْمَالَهُ (from عَمَلٌ masc.) their works are vain, قُطِعَ الْأَرْجُلُ (from رِجْلٌ fem.) the feet were cut off. But if the broken plural denote male persons the verb is better masculine, thus أَثْبَلْتُنَا بِمَا فَعَلَ الْفُسُقُّ مِنَا wilt Thou destroy us on account of what the fools among us have done ; though we sometimes find the feminine, as كَانَتْ تَأْتِيهِمْ رُسُلٌ apostles used to come to them.

545. If the subject be a collective or other noun mentioned in § 292 the preceding verb must be singular but may be of either gender; thus **قَالَ الْمَلَأُ إِسْتَسْقَاهُ قَوْمٌ** *the chiefs said, his people asked drink of him,* **وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ** *and when a section of them said.*

546. If the subject be a feminine sound plural the preceding verb must be singular but may be of either gender, unless denoting female persons, in which case the feminine is preferable.

548. When the subject has been mentioned in a preceding clause, the verb must agree with it in gender and number according to the following rules. A masculine or feminine singular verb follows a like subject; and a masculine plural verb follows a masculine sound plural, thus **سَفَرَ الْمُسْلِمُونَ وَأَتُوا** *the Moslems journeyed and came*, as also the plural of pronouns, thus **فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا** *and when the boon came to them they said.* In case of broken plurals the following verb must be feminine, singular or plural, thus **يُوْسُلُ الْرِّيَاحَ وَأَقْلَتْ سَحَابًا** *He sends the winds and they bear cloud* where **أَقْلَلُنَّ** *might also have been used:* if however male persons are indicated the verb in masculine plural is used, thus **جَاءَ الْسَّحَرَةُ فِرْعَوْنَ وَقَالُوا** *the magicians came to Pharaoh and said;* or if female persons the verb is in feminine plural. Following a collective noun which indicates a predominance of male persons the verb is naturally in masculine plural, thus **مِنْ قَوْمٍ مُّوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ** *among the people of Moses there is a section who direct (others) by the truth and by means of it do justice,* **خَلَفَ خَلْفٍ وَرَثُوا أَنْكَتَابَ** *a posterity succeeded who inherited the Book:* other collectives

treated in § 292 are followed by a singular verb of either gender. Lastly if the subject be a feminine sound plural the verb would naturally follow in feminine plural though the feminine singular occurs, thus آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا we believed the signs of our Lord, when they came to us: but when female persons are indicated the concord must be strictly kept.

551. A verb sometimes agrees in gender with the logical subject, i.e. a dependent annexed to the grammatical subject; this is most usual with words explained in § 482, thus وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ even though every sign come to them.

552. In nominal sentences the concord of gender and number between subject and predicate closely resembles that in verbal sentences.

(a) When the predicate, being verb or adjective, follows its subject, they must agree strictly in gender and number; thus أَللَّهُ أَعْلَمُ مِنْ غَيْرِهِ God knows best lit. is more knowing than any other, فَإِذَا هِيَ تَنْقَضُ مَا يُفْكِرُونَ so behold it swallows up what they cause to put on a false appearance, هُمْ بِالْغُوْهُ they are attainers of it, لَعَلَّهُمْ يَرْجِعُونَ perhaps they may repent, تَنْقُضُونَ perchance ye will take heed to yourselves; but a broken plural may be followed by a feminine singular, as الْحِيَّاتُ كَثِيرَةٌ the fishes are large.

(b) When the predicate precedes its subject, as in negative and interrogative sentences, (i) they must in a nominal sentence agree (see c) but (ii) in a verbal sentence (see § 251) the predicate ought to be singular, thus أَمِينُ الْصَادِقُونَ the truthful are trustworthy.

(c) If a subject be collective its predicate may follow in the plural, thus **الْأَهْلُ جَاهِلُونَ** *the people are ignorant*. Similarly, when a verb is placed after a collective subject, thus **أَبْشِرْ يَهْدُونَ** *shall men direct us?*

(d) A predicate frequently agrees in gender with the logical subject, i.e. a dependent annexed to the grammatical subject, compare § 551.

553. In *negative and prohibitive* sentences a negation may apply to any part of the sentence—the predicate, the subject (see § 439), the object, the circumstantial expression (**الْحَالَ**) etc.

554. The negative most often immediately precedes that part of the sentence which it denies, but this is not necessarily so.

555. (a) The predicate of a verbal sentence in the imperfect with present sense may be denied by **لَا يَرْوَدُهُ** (see § 362 *dd*), as **لَا يَرْوَدُهُ حَفْظُهُمَا** *the guarding of them both does not weary Him*; or with the future sense, as **لَا نُضِيِّعُ أَجْرَ الْمُصْلِحِينَ** *surely We will not allow to be lost the reward of the righteous*; or with a past sense, when preceded by a verb which expresses the past, as **لَا مَرْيَوْا أَنَّهُ لَا يُكَلِّمُهُمْ** *did they not perceive that it could not speak to them?*

(b) We rarely find **لَا** attached to a verb in the perfect, except when used with **وَ** to continue a previous negation.

556. The particle **لَا انْكِنْ** (for **لَا انْ** see § 362 *hh*) is a very strong negation of the future, as can be seen in §§ 411 and 415 *ai*.

REM. For **لَمْ** and **لَمَّا** see §§ 412 and 418.

557. The particle **لَا** *not* (see § 362 *kk*) denies the perfect when the latter has one of the meanings treated in § 401 *a* to *d*; when joined to the imperfect it denies the present, as is noted in § 408 *e*, rem. *a*.

NOTE. An instance of **لَا** denying **كَانَ** is given in § 531.

558. The particle **إِنْ** *not* (see § 362 *k*) beside being found in nominal sentences, thus **إِنْ هِيَ إِلَّا فُتَّنَك** *this is only Thy temptation*, may be used before the imperfect indicative and the perfect of a verb.

559. The verb **لَيْسَ** (see §§ 182 and 442) which usually expresses the indefinite or definite present (see § 408 *a, b*) is commonly **لَسْتُ بِنَاظِرٍ** or **لَسْتُ نَاقِصَةً** *incomplete*, as **لَسْتُ نَاظِرًا** or **لَسْتُ نَاقِصَةً** *I am not an onlooker*; though it may be **لَامِمَةً** *complete*. It is also employed as an indeclinable particle, denying more strongly than **لَا** that part of the sentence to which it is prefixed.

560. When a sentence containing one of the negatives **لَمْ**, **لَا**, **لَمَّا**, **لَمْنَ** or **لَيْسَ** is followed by another negative sentence, with **وَ** *and* to connect the two, (a) the second sentence is negated by **لَا** when no special emphasis attaches to the form of negation, and (b) the first negative is repeated when the independence of the second sentence is emphasized; but (c) when the two verbs are conceived of as forming parts of one action, no second negative is required, thus **إِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْنَا** *if our Lord had not been merciful to us and pardoned us*.

REM. *a.* As regards the use of **لَا** instead of repeating **غَيْرُ**, see § 482 *d*, rem. *a*.

563. The prohibitive **ي** governs the jussive, as may be seen in §§ 417 *b* and 420: this happens also with the energetic.

564. All *interrogative clauses* take the direct form, thus سَأَلَ أَتَكُتُبُ الْلُّغَةَ الْعَرَبِيَّةَ *canst thou write Arabic?* أَتَكُتُبُ الْلُّغَةَ الْعَرَبِيَّةَ *he inquired whether thou couldst write Arabic;* the difference between direct and indirect questions being ignored, both in the arrangement of words and in the moods of the verb.

565. Spoken questions may be indicated merely by the tone of voice: but written inquiries are usually introduced by one of the following particles, viz. أَ, أَلَا or هَلْ; unless provided with an interrogative adverb, such as أَيْنَ *where?* كَيْفَ *how?* or the like (see §§ 361 to 364).

566. The simplest interrogative is أَعْجَلْتُمْ أَمْ رَبِّكُمْ thus *have ye hastened the affair of your Lord?* This particle may be prefixed to أَيْنَ (see § 361 *a*, rem.) *shall there indeed be to us a reward?* أَوْعَجَبْتُمْ *do ye wonder?* أَفَلَا تَعْتَقِلُونَ *do ye not therefore understand?*

567. The interrogative هَلْ introduces questions of a more lively sort, thus هَلْ يُحْزَنُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ *shall they be rewarded otherwise than with what they have been accustomed to do.* Upon the use of this particle there are certain restrictions.

568. The particle **ي** (originally meaning *is it not the case that?*) affirms a certainty, thus أَلَا لَهُ الْخَلْقُ *truly to Him belongs the (whole) creation.* It is frequently followed by a

أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ إِنَّمَا thus
verily their luck (or fate) is in the hands of God only.

570. The interrogative pronouns مَنْ who? and مَا what? (see § 351) may stand in any one of the three cases, nominative, dependent, or accusative. To render the interrogative more vigorous we append the demonstrative pronoun ذَا (see § 340) thus فَمَا ذَا تَأْمُرُونَ so what do ye enjoin? and this may happen when follows, thus مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ who is he that shall intercede with Him? The pronouns مَنْ and مَا are always used substantively, but cannot govern a dependent or be followed by a substantive in apposition.

REM. d. As to مَا for مَا, see § 351, rem.

572. There are two kinds of *relative sentences*; (a) that called صِفَةٌ a *qualificative* which is immediately attached to an indefinite substantive without intervening pronoun, and (b) that called صِلَةٌ a *conjunctive*, where introduction is made by a pronoun which is definite in its nature. The conjunctive pronoun (see § 346) is called المَوْصُولُ that which is joined, i.e. joined to the *conjunctive clause*. As examples (a) the following are indefinite clauses; (b) the following clauses are definite in nature. *a nation who direct (others) by means of the truth and who by it do justice, so they came upon a people who clung to their idols:* (b) *and ask them concerning the village which is situated by the sea,*

أَلَّذِينَ يَتَّقَوْنَ وَيُؤْتُونَ الْزَّكَاةَ *those who take heed to themselves and give the appointed alms, Moses and he who is (or those who are) with him, entreat thy Lord on our behalf by virtue of that which he has covenanted with thee.*

REM. a. When the antecedent substantive is indefinite we cannot in Arabic employ a conjunctive pronoun; for **أَلَّذِي** is (see § 347) always definite, while **مَنْ** and **مَا** though sometimes indefinite (see §§ 353* and 527 f.) are always used substantively.

REM. b. follows the next section.

REM. c. Among qualificative clauses may be accounted those mentioned in § 539, rem. b 1.

573. The qualificative clause (الْأَصْنَافَةُ) necessarily contains a pronoun (called **الْعَائِدُ**), referring to the qualified noun and connecting it with the said qualificative clause. This 'a'id, in case the clause be verbal, is a pronoun concealed (see § 513) in the verb; as **حَاسِرُونَ يَاتُونَكَ** *gatherers who (they) come to thee, a posterity followed who (they) inherited the Book*: in case the clause be nominal, a separate pronoun is employed; as **نَبِيٌّ هُوَ صَاحِبُكَ** *a prophet who (he) is thy companion*. Frequently the 'a'id appears as a suffix in the accusative, thus **هُذَا مَكْرُ مَكْرُومُوهُ** *this is a plot which ye have contrived*; or in the dependent, as **قَوْمٌ آللَّهُ مُهْلِكُوهُ** *a people of whom God is the destroyer*, **إِلَى أَجَلٍ هُوَ بِالْغُوهُ** *until a fixed term which they were about to attain*. If however no 'a'id is needed to make clear the meaning, it may be omitted; thus **يَوْمَ يَجْمِعُكُمْ**

(make mention of) the day on which He shall assemble you, whence **فِيهِ** is eliminated.

REM. In theory a 'ā'id ought to be of the 3rd person, but in practice it often agrees with the subject to which the qualified substantive is predicate; thus **إِنْتُمْ قَوْمٌ تَحْجَبُونَ** verily ye are a people who (ye) are ignorant. Compare § 575, rem. a.

574. The conjunctive clause (**الْأَصْلَةُ**) must begin with a conjunctive pronoun. Now it has been shown in § 346 et seq. that, like **مَنْ** and **مَا** when definite, **الَّذِي** is used substantively to mean *he who, that which*; thus **الَّذِي كَبُثَّ** *that which was bad*, **الَّذِينَ يَتَبَعُونَ الرَّسُولَ النَّبِيَّ الْأَمِيمِ** *those who follow the apostle, the illiterate prophet*. Only **الَّذِي** can be used adjectively, and then like all adjectives it agrees with its antecedent, a definite substantive, in gender, number and case, its agreement in case being best shown by the dual which has case-endings: thus **أَرَنَا الشَّيْطَانَيْنِ الَّذِينَ أَضَلَّنَا** *show us the two devils who led us astray*, where **الَّذِينَ** is oblique (for the accusative) agreeing with **أَرَنَا**; **أَرَنَا الشَّيْطَانَيْنِ الَّذِينَ هُمَا مُضَلَّنَا** *again show us the two devils who lead us astray*. In both these examples the real subject in the relative clause is the pronoun called 'ā'id, as will next be explained.

NOTE. Whether used substantively or adjectively **الَّذِينَ** can only apply to masculine rational creatures, compare § 302, rem. a.

575. The preceding section shows that Arabic conjunctive pronouns are not used quite like our English relative pronouns; for the case in which they are put is independent of the con-

junctional clause. If standing first as substantives and forming the subject of an independent sentence, they are in the nominative; as is **الَّذِي** when attached adjectively to a substantive in the nominative. But in every other instance, though at the beginning of a conjunctive clause, they are subject to government by an antecedent, whether noun, verb or particle: consequently they are in the particular case which their position requires, viz. either, that case occupied by the demonstrative pronoun implied in them, thus **بِمَا فَعَلَ** *by reason of THAT which he has done*; or, the same case as the antecedent substantive with which they agree, thus **فَآمَنُوا بِالنُّورِ الَّذِي أَنْزَلْنَا** *so believe the light which We have sent down*. To elucidate this difficult matter we have employed in the first instance two examples which do not display **الضَّيْرُ الْعَائِدُ** *the pronoun which refers back*, and we now propose showing to what use it serves in (a) the nominative case, (b) the accusative, and (c) the dependent.

(a) If a 'ā'id stand in the nominative as subject, it is represented (i) in a verbal sentence by the personal pronoun concealed in the verb, thus **بَعَثْتَ مَنْ ضَرَبَهُمْ** *he sent him who struck them*, **اتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ** *they followed the light which has been sent down with him*, **أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ الْأَسْوَءِ** *We delivered those who were forbidding the evil* and **وَلَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَيْسِ** *We visited with grievous punishment those who were unjust*. But (ii) in a nominal sentence the 'ā'id is expressed by a separate pronoun, as **مَا هُوَ طَيِّبٌ** *that which is sweet smelling* or **وَمَا هُوَ مُكَبِّرٌ** *whatever is sweet smelling*. The separate pronoun however (iii) is not required in a nominal sentence

when the predicate is an adverb, as **صَرَّبْتُ مَنْ هُنَا** *I struck the one who is here*; or a preposition with its dependent, as **فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ دَرَسُوا مَا فِيهِ** *they studied what is in it*, **فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْكُلْكِ** *so We saved him and those who were with him in the ark*.

(b) If the 'a'id be an objective complement in the accusative, it is appended as suffix to its verb, thus **الَّذِي يَجِدُونَهُ** *he whom they find*, **خُذْ مَا أَتَيْنَاهُ لِلشِّرِّي** *take what we have given to the prophet*. The suffix however is very frequently eliminated, thus **مَنْ أَشَاءْهُمْ** or **مَنْ أَشَاءْهُ** *whom I wish for he (or they) whom I wish*, **مَا كَانُوا يَعْرِشُونَ** *what they were constructing*, **اللَّهُ يَمَا تَعْمَلُونَ** *God is able to see what ye do*.

(c) When in dependent case the 'a'id represents our relative pronouns, standing in cases other than the nominative and accusative. Thus **الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** *those upon whom Thou hast shed blessings*, **الَّذِي لَهُ مُدْكُلُ الْسَّمَاوَاتِ وَالْأَرْضِ** *He to Whom belongs the dominion over heaven and earth*, **فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ** *and when they forgot that of which they had been reminded*, **مَا هُمْ فِيهِ** *that in which they are*. There are occasions on which a 'a'id may be omitted, as for instance when it and the preceding conjunctive pronoun are governed by the same preposition, as **عَنْهُمْ عَنْهُ** *they turned in disdain from that from which he turned in disdain* where **عَنْهُ** is eliminated: but omission is not permissible if the preposition be used in two senses, or if it follow different verbs, thus **فَلَمَّا عَنْهُمْ نُهُوا عَنْهُ** *so when they turned in disdain from that from which they were forbidden*.

REM. *a.* In theory a 'a'id after **الَّذِي** ought to be of the 3rd person but it is not so always: compare § 573, rem.

NOTE. In relation to a 'a'id after **مَمَّا** exactly resembles **مَا**, thus **مَمَّا تَأْتِنَا بِهِ مِنْ آيَةٍ** *whatever thou bringest us of a sign.*

576. *Copulative sentences* require **وَ** or **فَ** (see § 366) of which the former is used to connect words and clauses as a simple co-ordinative; thus **عَزَّرُوهُ وَنَصَرُوهُ** *they have helped him and assisted him*, **لِيُنْذِرَكُمْ وَلِتَتَّقُوا** *in order to warn you and that ye may take heed to yourselves*, **سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْتَرْهُبُوهُمْ** *they bewitched men's eyes and terrified them*, **غُلِبُوا هُنَالِكَ** *they were overcome there and were rendered contemptible*. The particle **فَ** however sometimes unites single words as is noted in § 540, but more usually it connects two clauses showing either (a) that the latter is immediately subsequent to the former in time, or (b) that the clauses are linked internally as for instance by cause and effect: thus (a) **صَوَرَكُمْ فَأَحْسَنَ صُورَكُمْ** *He fashioned you, and then He beautified your forms*; (b) **إِخْتَارَهُمْ** *his rod, and behold it became a serpent manifest*; **فَلَمَّا أَخْذَتُهُمْ الْرَّجْفَةَ قَالَ رَبُّ يُحْيِي وَيُمِيتُ** *he chose them, and when the convulsion seized them, he said, O my Lord*; (b) **فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأَمِيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلَمَاتِهِ وَاتَّبِعُوهُ** *(because) He gives life and causes to die, therefore believe God and His apostle, the illiterate prophet, who believes God and His words; also follow him.* When **فَ** means *because* it is

اَهِبْطُوا مِصْرًا فَإِنْ تَكُونُ مَا سَأَلْتُمْ فَإِنَّ thus usual to employ فَإِنْ تَكُونُ مَا سَأَلْتُمْ thus go down into Egypt for (there) shall ye find what ye ask. We have seen in §§ 415 *d*, 417 *c* and rem. *c*, that فَ may be used to separate an apodosis from its protasis: after the disjunctive particle اَمْ (see § 367 *d*) must always introduce the apodosis, thus اَمْ مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَى as to whoso believes and does right, he shall have a most excellent reward.

577. If a second subject be added to the concealed pronoun which serves as subject to the verb, we must employ a separate personal pronoun in repetition of the latter, thus قُلْنَا يَا آدَمُ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ We said, O Adam, dwell thou and thy wife in the garden; but اَسْكَنْنَا وَزَوْجُنَا is permissible.

578. If after a pronominal suffix expressing the object a substantive be connected by وَ, we may employ a separate personal pronoun in repetition of the suffix, thus اَرْجِهْ هُوَ وَاخَاهُ put him off and his brother; but this is not usual. Also we may write اَرْجِهْ وَارْجِ اَخَاهُ; or we may employ إِيَّا (see § 189 *a*) thus اَرْجِ اَخَاهُ وَإِيَّاهُ put off his brother and him.

579. We must repeat a preposition, if with its pronominal suffix a substantive is connected by وَ; thus اَغْفِرْ لِي وَلِاخِي pardon (the sin) to me and my brother.

580. When preceded by نْ connecting two nouns, نْ represents all the antecedent negative sentence except that word for which the noun that follows نْ is substituted; thus لَمْ تَأْخُذْهُ سَنَةً وَلَا نَوْمً نَوْمً drowsiness doth not seize Him nor sleep: here ولا represents وَلَا تَأْخُذْهُ.

582. The copulative particles are sometimes used in Arabic in place of an English disjunctive or adversative; thus قالوا نُؤمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَأَهُ وَهُوَ الْحَقُّ they say, We believe what has been sent down to us, and they ignore what (has come) after it, although it is the truth. We have noted in § 540 the use of **فَ** between two verbs, the second of which modifies the first.

583. Mention has been made in § 444 *c*, rem. *c* 4, of جُمْلَةُ حَارِيَةٍ a circumstantial clause, which will commonly be found prefaced by وَأَوْ أَنْحَالٍ, i.e. the copulative particle و, often meaning *whereas* or *seeing that*. Here و serves to connect two clauses the second of which describes the state or condition either of the subject or other part of the first clause, or else of a new subject.

(a) The circumstantial clause may be nominal (see § 513) as أَغْيَرَ اللَّهُ أَغْيِرُكُمْ إِلَيْهَا وَهُوَ فَضَلُّكُمْ عَلَى الْعَالَمِينَ shall I seek for you a god other than God, whereas He has favoured you above all creatures: here the second clause refers to الله, and is compound nominal (see § 519) having a finite verb for its predicate.

(b) The circumstantial clause may be verbal and affirmative, its verb being in imperfect indicative preceded by وَقَدْ. Without قد we must not employ و, and by omission of both we obtain sentences like the examples in § 408 *d* where the second clause is حَالٌ kāl indicating the future; or like those in § 408 *e* whose second clause is حَالٌ مُتَابِرٌ a contemporaneous state.

(c) The circumstantial clause may be verbal and negative, its verb being in imperfect indicative preceded by وَمَا, or in the

خَلَقْتُكَ مِنْ قَبْلٍ وَلَمْ تَكْ شَيْئاً jussive preceded by وَلَمْ thus; If لَمْ be used, I created thee beforehand when thou wast nothing. وَ is nearly always omitted, and not seldom in other cases.

(d) The circumstantial clause may be verbal and affirmative, its verb being in the perfect usually preceded by وَقَدْ ; thus هُوَ عَلَيَّ هِيَنْ وَقَدْ خَلَقْتَكَ مِنْ قَبْلٍ it is easy for Me, seeing that I created thee heretofore.

(e) The circumstantial clause may be verbal and negative, its verb being in the perfect preceded by **مَا** alone: if **لِمْ** **تَسْأَلُ عَمَّا** **فِي** **لِيَسْ** be employed it is preceded by **وَ**, thus **لِمْ** **تَسْأَلُ عَمَّا** **فِي** **يَدِي** **مِنْ** **أَمْوَالِهِمْ** **وَلَكُنْتَ** **بِوَارِثٍ** **لَهُمْ** *why dost thou enquire concerning what of their property is in my (two) hands, seeing that thou art not heir to them?**

584. *Adversative, restrictive and exceptive* sentences call for notice; the commonest adversative particles being لَيْكُنْ and لَيْكُنْ لَمْ, or لَمْ لَيْكُنْ.

(a) We employ ي (see § 362 *dd*) in opposition to a preceding affirmative proposition or command; thus قَبِيلٌ مُوسَى كَلِمَةُ اللهِ مُوسَى كَلِمَةُ اللهِ Moses, not Aaron, was called the interlocutor of God.

(b) We use لَكِنْ and لَكِنْ (with or without وَ, see § 362 ee) in opposition most frequently to a preceding prohibition or

* This example is taken from line 5 on page 18 of *Chrestomathie élémentaire de l'Arabe littéral avec un glossaire* par Hartwig Derenbourg et Jean Spiro, Paris (Ernest Leroux) 1892; copies of which (second) edition I have placed in the Bodleian, Cambridge University Library, and the British Museum. See also the opening words of Corân ii, 270.

negative statement: **لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ** *thou shalt not see Me, but look toward the mountain*; **لَيْسَ بِي ضَلَالٌ وَلَكِنِي**; **لَيْسَ بِي رَسُولٌ** *there is in me no error, but I am an apostle.*

585. We have mentioned **إِنَّمَا** at § 436, rem. *d*, this word being most commonly restrictive (see § 362 *n*). It is usually placed at the beginning of a proposition, and that portion of the proposition which it affects must stand at the end; thus **إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ** *their luck (or fate) is at the disposition of God only*; see § 517 for a restricted incohesive.

586. Exception **الْمُتَّصِّلُ (الْمُسْتَثنَى)** is of three kinds; *the joined*, in which **الْمُسْتَثنِي** *the thing excepted* is similar in kind to the general term **الْمُسْتَثنِي مِنْهُ** *that from which exception is made*) as **لَا إِلَهَ إِلَّا هُوَ** *there is no god except He*; **الْمُنْقَطِّعُ** *the severed*, in which the thing excepted is different in kind from the general term, as **مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا** *the people did not stand up but an ass*; and **الْمُفَرَّغُ** *the emptied*, where the general term is not expressed, as **مَا تَعْنِمُ مِنَ إِلَّا أَرْجُ** *thou dost not resent (any action) on our part except etc.*

(a) The commonest of exceptive particles is **إِلَّا** (see § 367 *f*) in employing which the following rules are observed.

(i) After an affirmative proposition containing the general term, a thing excepted must be in the accusative; thus **سَجَدَ أَنْجَلَّتْكَةُ إِلَّا إِبْلِيسُ** *the angels prostrated themselves except Eblis.*

(ii) After a negative proposition containing the general term, a thing excepted is best placed in same case with the general

term; thus إِنْ هِيَ إِلَّا فِتْنَتُكَ *this is nothing but Thy temptation*, لَا إِلَهَ إِلَّا اللَّهُ *there is no god but God* (where إِلَهَ is virtually nominative though grammatically accusative, see § 439).* The same holds with propositions implying a negative, which are usually interrogative (إِسْتَفْهَامٌ إِنْكَارِيٌّ) *a negative interrogative* ; وَمَنْ يَغْفِرُ الْخَطَايَا تِ إِلَّا اللَّهُ *and who forgives sin except God?* The general term may be a preposition with its dependent, as مَا أَصَابَ مِنْ مُصِبَّةٍ إِلَّا آتَنَا *no mischance has befallen except etc.* مُصِبَّةٍ being equivalent to مُصِبَّةٌ, and the thing excepted follows the general rule in respect of case. When the general term is not expressed, we must give to the thing excepted that case in which the general term should be; thus مَا لَنَا شَيْءٌ إِلَّا حِطَّةٌ *we have nothing to do but to unload whence is eliminated, they do not say (anything) concerning God except the truth.*

NOTE. Beside nouns, other expressions may follow the exceptive particle such as (i) an adverb, (ii) prepositional phrase, (iii) hâl, or (iv) clause known as maçdariyah. Thus (i) مَا شَجَرَةٌ (i) *there is no tree in the garden except here*; (ii) إِلَّا تَكَدُّا *except by God's permission*; (iii) إِلَّا بِإِذْنِ اللَّهِ *except scantily*, see § 444 c, rem. f, Note; and (iv) إِلَّا أَنْ آتَنَ *except that etc.*, see § 448 c.

* In these two examples the words following the particle of exception stand in the category of بَدْلٌ الْمُعْبُضِ مِنْ الْكُلِّ, see Wright's Grammar, ii. § 139, rem. b 2 b.

587. We have treated *conditional and hypothetical* sentences in §§ 404 to 406, § 413 and § 417: it must now be explained that the apodosis of a conditional sentence commences with ف (see § 366 *b*) when the conditional particle (إذا, إن, or other) of the protasis cannot exercise any influence upon the apodosis, or is not required to do so.

(a) This happens when the apodosis is a nominal sentence; thus مَهْمَا تَأْتِنَا يَهُ مِنْ آيَةٍ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ whatever sign thou bringest us, we do not believe in thee; مَنْ يُوقَ شَحَّ نَفْسِهِ فَالَّذِي هُمْ أَمْلَحُونَ whosoever is made to guard against his own covetousness, those are the prosperous.

(c) If the apodosis be a verbal sentence expressing command, prohibition, or desire; thus إِنْ كُنْتَ جُنْتَ بِيَاهِ فَأْتِ بِهَا if thou hast brought a sign, produce it.

(d) If the apodosis be a verbal sentence preceded by س, إِنْ أَسْتَقِرَ مَكَانَةً فَسَوْفَ تَرَانِي if it stand firm in its place, hereafter thou shalt see Me.

REM. There are cases when the use of ف is optional.

588. The hypothetical particle لو implies that what is supposed is, as a matter of fact, not true or at any rate is improbable (see § 404 *a*), whereas إن simply indicates a condition.

590. The affirmative particle ل (see § 361 *c*) may be prefixed to the apodosis of a hypothetical sentence, thus لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً if thy Lord had willed, He would have made (all) mankind one people.

591. Arabic poetry during the so-called classical period, from about 500 to 750 A.D., always takes the form of short poems, which rarely exceed the length of a hundred and twenty verses. Such poems are named *kasidat* (قصيدة, plur. قصائد); whereas a mere fragment, consisting of only a few verses, is termed a *kit'ah* (قطعة, plur. قطعات, also مقطوعات).

REM. Rhyme without metre or measure does not constitute poetry.

592. Each verse or *bayt* (بيت, plur. أبيات) consists of two hemistichs.

593. Rhyme (قافية) is of two kinds. When the verse ends with a consonant, the rhyme is called *fettered* (مقيدة); when it ends with a vowel, *loose* (مطلقة). According to ancient rule, the two hemistichs of the first verse of a *kasidat* must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the whole poem.

594. The essential part of the rhyme is the letter called *al rawi*, ألوى, which remains the same throughout the entire poem.

REM. The letters إ, و, and ي cannot be employed as *rawi* when they are long vowels and in some other cases.

595. The *loose rhyme* (see § 593) terminates in what is called *الصلل*, the *annex* or *appendix* to the *rawi*. The *silat* may be either one of the long vowels إـ, يـ, وـ, or the letter ء preceded by one of the short vowels (أـ, ئـ, ئـ).

REM. *a.* The final vowel of a verse is always long, because it is regarded as being followed by the homogeneous letter of prolongation (see § 6), whether this latter be written or not. The vowel-letter *إ* is invariably expressed, but *و* and *ي* are often omitted, e.g. *وَيَدِي* for *and my hand*, *صَنَعْ* for *صَنَعُوا* or *صَنَعَوا* *they made*.

598. The last two *quiescent* (§ 9, rem. *a*) letters of a verse form the limits between which is comprised the rhyme. Hence the Arab grammarians distinguish five varieties of rhyme, according to the number of *moving* (§ 4, rem. *b*) letters which come between the two *quiescents*.

600. Every verse in Arabic poetry consists of a certain number of *feet*, and a certain collocation of feet constitutes a *metre* (مِنْدَبٌ, plural مَنْدُوبٌ).

601. The metres are ordinarily reckoned to be sixteen in number.

NOTE. The following sections include only those metres of which examples occur in Wright's *Arabic Reading-Book*.

603. Of the iambic metres we shall mention the *rajaz*, *kāmil*, and *wāfir*.

604. It is a peculiarity of *rajaz* (الرَّجَزُ *the trembling*) that each hemistich usually forms, as it were, an independent verse and rhymes with the preceding one.

Trimeter acatalectic

◦ - ◦ - | ◦ - ◦ - | ◦ - ◦ -
≈ ◦ ◦ - | ≈ ◦ ◦ - | ≈ ◦ ◦ -

Trimeter catalectic

◦ - ◦ - | ◦ - ◦ - | ◦ - -
≈ ◦ ◦ - | ≈ ◦ ◦ - | ◦ - -

606. The *kāmil* (كَامِلُ the perfect) is either dimeter or trimeter.

Trimeter acatalectic

weak - vowel - | weak - vowel - | weak - vowel - || weak - vowel - | weak - vowel - | weak - vowel -

Trimeter catalectic

weak - vowel - | weak - vowel - | weak - vowel - || weak - vowel - | weak - vowel - | weak - vowel -

Dimeter acatalectic

weak - vowel - | weak - vowel - || weak - vowel - | weak - vowel -

This last variety is sometimes lengthened by the addition of a syllable

weak - vowel - | weak - vowel - || weak - vowel - | weak - vowel - | -

in which case it is said to be مُرْفَلُ having a train.

607. The basis of the *wāfir* (وَافِرُ the exuberant) is the same as that of the *kāmil*, but with the order of the component parts reversed, vowel - weak -.

Trimeter

vowel - weak - | vowel - weak - | vowel - weak - || vowel - weak - | vowel - weak - | vowel - weak -

609. Of the amphibrachic metres we shall mention the *mutakārib* and *tawil*.

610. The basis of the *mutakārib* (مُتَقَارِبُ the tripping) is vowel - vowel (amphibrachys), for which may be substituted vowel - vowel.

Tetrameter catalectic

vowel - vowel | vowel - vowel | vowel - vowel | vowel - vowel || vowel - vowel | vowel - vowel | vowel - vowel | vowel - vowel

611. The *ṭawil* (الطَّوِيلُ the long) is one of the finest, as well as the most common, of the Arabic metres.

A catalectic

υ-ο | υ-υ- | υ-ο | υ-υ- || υ-ο | υ-υ- | υ-ο | υ-υ-
The last foot of the second hemistich may be changed into
υ---

Catalectic

υ-ο | υ-υ- | υ-ο | υ-υ- || υ-ο | υ-υ- | υ-ο | υ--

613. Of the anapaestic metres we shall mention the *basit* and *munsarīk*.

615. The *basit* (بَاسِطٌ the outspread) is a favourite metre with the older poets.

Tetrameter

υ-υ- | υ-υ- | υ-υ- | υ-υ- || υ-υ- | υ-υ- | υ-υ- | υ-

616. The *munsarīk* (مُنْسَرِكٌ the flowing) has the same base as the *basit*, but the first υ-υ- is reduced to a single long syllable.

Tetrameter

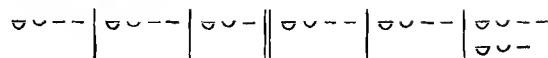
υ-υ- | - | υ-υ- | υ-υ- || υ-υ- | - | υ-υ- | υ-

618. Of the ionic metres we shall mention the *ramal*, *madīd*, and *khafīf*.

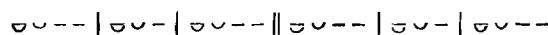
619. The *ramal* (رَمَلُ the running) has for its base υ---

(ionicus a minore).

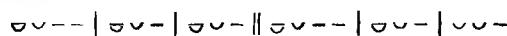
Trimeter catalectic



620. The *madid* (المَدِيدُ *the extended*) may be either acatalectic, as



or catalectic, as

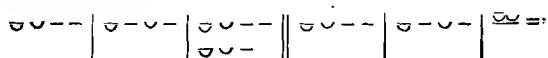


621. The *khafif* (الْخَفِيفُ *the light or nimble*) is one of the more usual metres.

Trimeter acatalectic



Trimeter catalectic



623. Something must now be said concerning the forms which the final syllables of words assume at the end of a verse.

624. Final short vowels are either dropped or retained as long (see § 595, rem. *a*), the tanwin of the noun disappearing at the same time; e.g. فإنْ عُوقَّةً آلوالدَاتِ كَبِيرٌ for *verily disobedience to mothers is (a) great (sin)*; كَبِيرٌ خَلِيلُكَ مِنْ مُرَادٍ; كَبِيرٌ thy friend of (the tribe) *Murād*, for مُرَادٍ. In this case final fathaḥ is always accompanied by an 'alif, as وَمَا يُغْنِي أَلْتَهِيمَاتُ وَمَا يُغْنِي أَلْجِهَامَ and *amulets do not avail against death*, for أَلْجِهَامَ.

625. The accusative termination $\text{!} \underline{\text{ا}}$ generally becomes $\text{!} \underline{\text{ا}}$, though it occasionally disappears altogether.

626. The feminine terminations $\text{ا} \underline{\text{ا}}$, $\text{ا} \underline{\text{ا}}$, and $\text{ا} \underline{\text{ا}}$ become $\text{ا} \underline{\text{ا}}$, more rarely $\text{ا} \underline{\text{ا}}$; likewise $\text{ا} \underline{\text{ا}}$ and $\text{ا} \underline{\text{ا}}$, whether masculine or feminine.

627. Nouns ending in $\text{ي} \underline{\text{ا}}$ or $\text{ا} \underline{\text{ا}}$ simply drop the tanwin; thus فَتَّى a *youth* becomes فَتَّى or فَتَّى , and عَصَّا a *staff* عَصَّا . Those ending in ا drop the tanwin and either resume the third radical or not, at pleasure; e.g. قَاضِي a *judge* may become either قَاضِي or قَاضِي .

628. The long vowels $\text{ا} \underline{\text{ا}}$, $\text{ي} \underline{\text{ا}}$, and $\text{و} \underline{\text{ا}}$ usually remain unchanged.

REM. b. The genitive and accusative suffixes of the first personal pronoun, $\text{ي} \underline{\text{ا}}$ and $\text{ن} \underline{\text{ا}}$, have several pausal forms, namely $\text{ي} \underline{\text{ا}} \text{ يَهُ}$, $\text{ي} \underline{\text{ا}} \text{ نَيْهُ}$, $\text{ي} \underline{\text{ا}} \text{ يَنَيْهُ}$, $\text{ن} \underline{\text{ا}} \text{ يَهُ}$.

REM. c. In rhyme the long vowels $\text{ي} \underline{\text{ا}}$ and $\text{و} \underline{\text{ا}}$ are often expressed merely by kasrah and dammah.

629. When the penultimate letter of a word bears sukûn, the vowel of the final letter may be transferred to it in rhyme, e.g. الْأَصْدِرُ for الْأَصْدِرُ .

REM. a. This transference (نَقْلٌ) is not allowed when it would give rise to a form which has no example in the language.

630. Indeclinable words ending in a vowel when used as

rhymes take a final **ه**, which is technically called **هَاءُ الْوَقْفِ** *the hā' of pause* or **هَاءُ الْسُّكُنِ** *the hā' of silence*; thus **كَيْفِ** *how* becomes **كَيْفَ**. The same letter is added to some verbal and pronominal forms (see § 628, rem. *b*).

The concluding sections (232—253) of Wright's Grammar illustrate the principal poetic licenses which affect the form of words used in verse. This subject does not fall within the scope of an elementary work; moreover, the slight changes which custom permits are seldom of such a nature as to cause any difficulty to the student.

